Cue - HQ 4240 - P - 0162726

ASIATICK RESEARCHES:

OR

TRANSACTIONS

OF THE

SOCIETY,

Instituted in Bengal,

FOR ENQUIRING INTO THE

HISTORY AND ANTIQUITIES, THE ARTS, SCIENCES, AND LITERATURE,

OF

ASIA.

CALCUTTA CENTRAL LIBRARY UNIVERSITY

8

055.1
501/2

VOLUME THE ELEVENTH.

Calcutta:

PRINTED BY A. H. HUBBARD, AT THE MISSIONARIES PRESS

810.

CALCUTTA UNIVERSITY CENTRAL LIBRARY

MEMBERS

OF THE

ASIATICK SOCIETY,

1810.

PATRONS.

THE RIGHT HONOURABLE GILBERT LORD MINTO, GOVERNOR GENERAL,

LIEUTENANT GENERAL HEWETT, COMMANDER IN CHIEF,

JOHN LUMSDEN, Esq. *and* H. T COLEBROOKE, Esq. } *Members of the Supreme Council.*

PRESIDENT, H. T. COLEBROOKE, Esq.

1st VICE PRESIDENT, J. H. HARINGTON, Esq.

2d VICE PRESIDENT, JOHN FLEMING, M. D.

SIR JOHN ROYDS, KNIGHT,
H. P. FORSTER, Esq.
J. FARQUHAR, Esq.
R. HOME, Esq.
J. BENTLEY, Esq.
R. P. SMITH, Esq.
JAMES HARE, JUNIOR, M. D.
W. H. GIBBONS, Esq.
REVEREND W. CAREY,
} *Committee of Papers, with the President, Vice Presidents and Secretaries.*

SECRETARY, WILLIAM HUNTER, M. D.

DEPUTY ditto, J. LEYDEN, M. D.

TREASURERS, MESSRS. PALMER AND CO.

MEMBERS.

Whitelaw Ainslie, M. D.
James Alexander, Esq.
Robert Alexander, Esq.
David Anderson, Esq.
Lieutenant J. Anderson.

Capt. John Baillie
P. C. Baird, Esq.
Francis Balfour, M. D.
Honble Sir G. H. Barlow, Bart.
James Barton, Esq.
W. B. Bayley, Esq.
John Bebb, Esq.
Reverend J. Bell,
Andrew Berry, Esq.
Robert Biddulph, Esq.
Robert Blake, Esq.
Richard Blechynden, Esq.
W. C. Blacquiere, Esq.
Admiral Bligh, R. N.
William Boag, Esq.
Charles Bodham, Esq.
R. H. Boddam, Esq.
Lieut. Col. Joseph Boden,
Ralph Broome, Esq.
Reverend David Brown,
Honourable C. A. Bruce.
Rev. Claudius Buchanan, D. D.
Francis Buchanan, M. D.
Sir William Burroughs, Bart.
Major W. Burton

Captain R. Cannac,
Alexander Campbell, M. D.
Mumford Campbell, Esq.
Captain John Canning,

Sir Codrington Carrington, Knight,
Charles Chapman, Esq.
Honourable John Cochrane,
Sir J. E. Colebrooke, Bart.
H. Compton, Esq.
William Cowper, Esq.
Burrish Crisp, Esq.
John Crisp, Esq.

Thomas Daniel, Esq.
George Davidson, Esq.
Samuel Davis, Esq.
W. A. Davis, Esq.
John Dickens, Esq.
James Dinwiddie, L. L. D.
W. Dorin, Esq.
G. Dowdeswell, Esq.
C. D'Oyly, Esq.
Honble Jonathan Duncan,

N. B. Edmonstone, Esq.
John Eliot, Esq.
Honourable J. Elliot,
Francis Ellis, Esq.
William Erskine Esq.
Walter Ewer, Esq.
Walter Ewer, jun. Esq.

Major G. K. Fagan,
Robert Farquhar, Esq.
Leopold Fleisch, Esq.
John Fombelle, Esq.
Nicholas Fontana, Esq.
Francis Fowke, Esq.
Lieut. Col. Charles Fraser,
Reverend N. J. Fugleman

CONTENTS

OF THE [illegible] VOLUME.

Page

I. An account of [illegible] Lib. I. the Incarnation [illegible] 1

II. An Essay [illegible] the [illegible] with [illegible] 17

III. A Con[illegible] Plan [illegible] 165

IV. [illegible] 19[illegible]

V. An accou[illegible] George, [illegible] 20[illegible]

VI. [illegible] [illegible]

VII. [illegible] 315

VIII. [illegible] 3[illegible]

IX. [illegible] 4[illegible]

X. [illegible]

Chapter [illegible] 416

Appendix [illegible] 51[illegible]

185

186

187

188

189

190

191

192

193

194

195

196

197

198

199

200

201

202

203

204

205

206

207

208

209

210

211

212

213

214

215

216

217

218

219

220

221

222

223

224

225

226

227

228

229

230

231

232

233

234

235

236

237

238

239

240

241

242

243

244

245

246

247

248

249

250

251

252

253

254

255

256

257

258

259

260

261

262

263

264

265

266

267

268

269

270

271

272

273

274

275

276

277

278

279

280

281

282

283

284

285

286

287

288

289

290

291

292

293

294

295

296

297

298

299

300

301

302

303

304

305

306

307

308

309

310

311

312

313

314

315

316

317

318

319

320

321

322

323

324

325

326

327

328

329

330

331

332

333

334

335

336

337

338

339

340

341

342

343

344

345

346

347

348

349

350

351

352

353

354

355

356

357

358

359

360

361

362

363

364

365

366

367

368

369

370

371

372

373

374

375

376

377

378

379

380

381

382

383

384

385

386

387

388

389

390

391

392

393

394

395

396

397

398

399

400

401

402

403

404

405

406

407

408

409

410

411

412

413

414

415

416

417

418

419

420

421

422

423

424

425

426

427

428

429

430

431

432

433

434

435

436

437

438

439

440

441

442

443

444

445

446

447

448

449

450

451

452

453

454

455

456

457

458

459

460

461

462

463

464

465

466

467

468

469

470

471

472

473

474

475

476

477

478

479

480

481

482

483

484

485

486

487

488

489

490

491

492

493

494

495

496

497

498

499

500

501

502

503

504

505

506

507

508

509

510

511

512

513

514

515

516

517

518

519

520

521

522

523

524

525

526

527

528

529

530

531

532

533

534

535

536

537

538

539

540

541

542

543

544

545

546

547

548

549

550

551

552

553

554

555

556

557

558

559

560

561

562

563

564

565

566

567

568

569

570

571

572

573

574

575

576

577

578

579

580

581

582

583

584

585

586

587

588

589

590

591

592

593

594

595

596

597

598

599

600

601

602

603

604

605

606

607

608

609

610

611

612

613

614

615

616

617

618

619

620

621

622

623

624

625

626

627

628

629

630

631

632

633

634

635

636

637

638

639

640

641

642

643

644

645

646

647

648

649

650

651

652

653

654

655

656

657

658

659

660

661

662

663

664

665

666

667

668

669

670

671

672

673

674

675

676

677

678

679

680

681

682

683

684

685

686

687

688

689

690

691

692

693

694

695

696

697

698

699

700

701

702

703

704

705

706

707

708

709

710

711

712

713

714

715

716

717

718

719

720

721

722

723

724

725

726

727

728

729

730

731

732

733

734

735

736

737

738

739

740

741

742

743

744

745

746

747

748

749

750

751

752

753

754

755

756

757

758

759

760

761

762

763

764

765

766

767

768

769

770

771

772

773

774

775

776

777

778

779

780

781

782

783

784

785

786

787

788

789

790

791

792

793

794

795

796

797

798

799

800

801

802

803

804

805

806

807

808

809

810

811

812

813

814

815

816

817

818

819

820

821

822

823

824

825

826

827

828

829

830

831

832

833

834

835

836

837

838

839

840

841

842

843

844

845

846

847

848

849

850

851

852

853

854

855

856

857

858

859

860

861

862

863

864

865

866

867

868

869

870

871

872

873

874

875

876

877

878

879

880

881

882

883

884

885

886

887

888

889

890

891

892

893

894

895

896

897

898

899

900

901

902

903

904

905

906

907

908

909

910

911

912

913

914

915

916

917

918

919

920

921

922

923

924

925

926

927

928

929

930

931

932

933

934

935

936

937

938

939

940

941

942

943

944

945

946

947

948

949

950

951

952

953

954

955

956

957

958

959

960

961

962

963

964

965

966

967

968

969

970

971

972

973

974

975

976

977

978

979

980

981

982

983

984

985

986

987

988

989

990

991

992

993

994

995

996

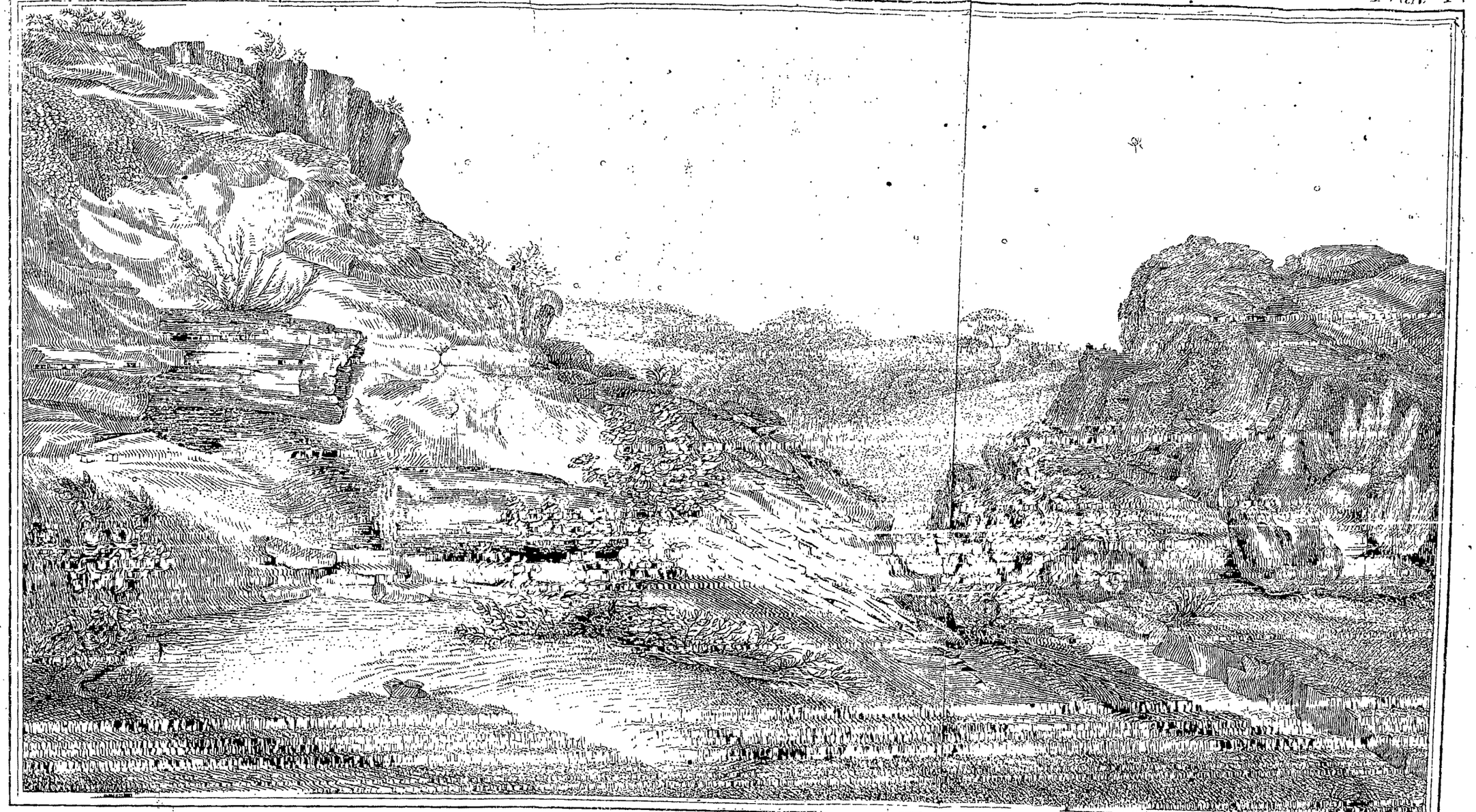
997

998

999

1000

Page II



E. Dormieux, fil.

FRAGMENTS OF A PETRIFIED TREE NEAR TREEVIKERA IN THE CARNATIC

Top inserted in the text

Root of a Petrified Tree

TRANSACTIONS

OF THE

ASIATICK SOCIETY.

An Account of the Petrifactions near the Village of Treevikere in the Carnatic.

By Captain JOHN WARREN,

of the Madras Engineers, F.A.S.

THE petrifactions which are to be seen near the village of *Treevikere*, have long since been known in *India*; but it is to be regretted that any regular account of them has yet been given to the public. I am induced to believe that the following description of their appearance, and of the place where they lie, may prove acceptable to the Asiatick Society. I must preface however what I have to say, by stating that the details here offered to their notice were mostly communicated to me, in the language in which I repeat them after him, by a gentleman high in the Company's Civil Service, who had visited *Treevikere* several months before me; and that

I have done little more than to collate, by immediate inspection, what he has very correctly described. Some few additional remarks have occurred, which I have annexed to his paper; but these, though they have extended, have seldom corrected his narrative.

THE village of *Treevikera* is situated on the north bank of the *Arriacoopam* or *Villenore* river, about fifteen miles in a direction west by north of the city of *Pondicherry*, and four miles beyond the old Fort of *Woldoor*, formerly belonging to the *French*, but now in a state of ruin.

TREEVIKERA is at present composed of a few scattered huts; although, from the appearance of the pagoda at that place, the interior of which is all built of stones, from the size of the tower over its gateway eight stories high, (the lower one of which is entirely of blue granite), from the large stone tank which lies close to the pagoda, and covers several acres of ground, and the size of the principal streets, which can still be traced; from these remains, I say, we may conclude that in former times *Treevikera* was a place of great extent and importance. The inscriptions in *Sanscrit* upon the walls, now scarcely legible; and the mouldered condition of many of the stones, indicate the great antiquity of these buildings. The destructive hand of HAIDER ALI KHAN, however, has accelerated the ravages of time: for many parts of the pagoda were injured, and several of the statues mutilated, by his army, as it retired from *Porto Novo* towards *Mysore*, in the year 1781.

To the eastward of the village, at a distance of a quarter of a mile, rises a hill, or rather a hillock; one of a chain consisting of ten or a dozen similar elevations, none exceeding forty or fifty feet in perpendicular height. These hills vary in size, and run in a line from north to south; the whole extending over about one mile and a half of ground.

THEIR surface in general exhibits a dark red appearance on the heights, and a sandy colour in the low grounds; an effect produced by the periodical rains, which have formed, in many places, deep channels through the sides of the hills, driving the sand into the hollows, and leaving exposed to the view their ruddy stratum, which every where has a very rugged appearance. The sub-stratum, in most places, seems to be a species of lime mixed with red earth, of so soft a quality as to be easily broken by any iron instrument.

On the declivity, and on the west side of this hill, about two feet and a half below its summit, a petrified tree appears, lying in a horizontal position on the surface of the ground, with about two thirds of its root entirely bare.

OF the body of this tree (which has been divided into three pieces, by the stone-cutters) twenty feet still remain: the root being *seven* feet in diameter; the trunk, at the bottom, *three* feet; in the middle part, *two* feet; and at top one and a quarter foot in diameter.

ANOTHER tree lies at a small distance from the above, and five feet below the summit of the hill; this is almost buried in the stratum, the surface only being visible. Some parts of this tree are as hard as flint, and others so soft as to be reduced to dust by the slightest pressure. Another tree, not far off, is forty feet in length: all these petrifactions lie horizontally, and none of their branches can be discovered, even detached, or in the vicinity of the parent stem. These must have withered away before the process of petrification had taken place; for the knots at the insertion of the branches with the trunk are very visible in most of the trees.

The number of petrifactions, which are to be seen, in every direction, in this broken ground (about fifteen or twenty) is too great to admit a minute description of every subject. The fragments of one particular tree, however, attracted sufficiently my notice, to induce me to give some account of it at this place: I say *of a tree*, because although the parts that remain are very remote from one another, yet the natives affirm that they did belong to the same individual.

The middle part of the trunk seems to have been detached from the extremities, by a water-course or deep rut, which forming under it, deprived its centre of support: and as all these trees are generally broken across, at intervals of three, and four feet, (as would be the case, were a long stone pillar to be let fall suddenly on its side) it followed, that when these divisions lost their support, they rolled off, or fell down; and if of a good texture and colour, they may have been carried away by the stone-cutters. One of these fragments lies a little on one side, and below the upper part of the tree; but the top and the root, which were most firmly fixed into the ground, kept fast in their place. These pieces lie evidently in the same, or in parallel lines.

Measuring from whence the top is inserted into the stratum, down to the extremity of the root, it was *sixty feet* in length; its diameter at the upper insertion was *two feet*, at the piece fallen down, *three feet*. At the bottom of the trunk, *four and half feet*, and at the root, at its broadest place, about *eight*, or *nine feet*; a prodigious size, if these fragments really once did belong to the same tree.

Another curious appearance was that of a tree, about thirty feet long, which traversed the summit of one of the hillocks, in an oblique direction;

so as to let a considerable part of both its extremities be seen, on each side of the mound.

I shall observe of the last eminence to the southward (which is separated about a quarter of a mile from the rest) that it exhibits the most remarkable assemblage of petrifactions. I discovered, within the circumference of about one hundred yards, no less than ten trees of a large size, lying in different directions, excepting three of them which were parallel to each other, with a proportion of their roots out of the ground; one all most complete, although the bodies were generally enveloped with the stratum.

Although it was reported to me that there were no trees seen at a distance from the rising grounds above described, yet I noticed part of one, just appearing at the surface of the earth, in the plain, about half way between the hills and the village. Moreover a *French* officer (who now resides at *Pondicherry*) showed me a piece of petrified wood, which he had himself separated from a large block, which lies in the bed of the *Arnicoopum* river, at a distance of about seven or eight miles from *Pondicherry*. In the same manner we may believe that a great many more petrified trees lie hid under ground, which have yet never been exposed to light in that state.

I have generally remarked of these petrifications, that they are more perfect at the root, and in those parts which have lurked under ground, than where they lie exposed to the air. The petrified root, in most places, is as hard as flint; it takes a much finer polish than any part of the stem, and assumes a more variegated appearance, in its veins and colours: like the flint, it easily strikes fire, and breaks short when it is briskly stricken.

The jewellers prefer those fragments which, when broken from the tree, appear in the interior of a brown and purple colour, occasionally striped with grey or white veins. The more prevalent the purple or pink, the more the stone is valued. When polished and well selected, it assumes a great variety of colours, resembling most frequently agate, changing from a dark brown grey, to bright red with white veins. The red, when well chosen, might easily be taken for cornelians: it is generally preferred for necklaces, when cut in flat circles, and set according to the taste of the artist. The grey looks best in beads, and is used in that shape, for necklaces and bracelets, arranged in the usual way.

On the western, or opposite side of the village, and within a quarter of a mile from it, there is another hill much higher than those already described. It is entirely covered with large blue granite stones, and tapers into a bare pointed rock. In this hill there is no sign whatever of petrifaction, and its aspect is quite opposite to that of the other range.

To return to these hills, I shall observe, that their surfaces present, everywhere, with an elevation of about four inches above the surface of the ground, a number of small protuberances; which answer much to the description of the *pudding stone*, and which at first sight might be taken for the work of the potter. Some persons have formed strange conjectures on these appearances; some taking them for the cups or sockets in which the fruit of the Palmyra tree is retained, and which they suppose has sustained some degree of petrifaction; others fancying them to be the decayed remnants of petrified branches. But it requires no great examination to perceive that these tubes (if I may so call them) extend deep into the earth. This may be seen where the side of the hill is abruptly

broken off and where they are seen to spread like the ramifications of a nest of white ants. The part which is seen above the surface is in fact nothing more than the projection of these ducts. I believe there is but little doubt that these subterraneous tubes were originally the work of some swarms of insects, or larger inhabitants of the soil; for though their centre be filled with a sort of stiff earth mixed with gravel dust, yet it can easily be removed, and the sides (though rather hard) are nothing else but a stratum about three tenths of an inch thick, strongly incrustated both in, and out side, with a small silicious stone, but easily separated.

A SUBSTANCE perhaps more curious, and which is to be found in great quantities upon those hills, is a small round body, generally one and half inch in diameter, the exterior coat of which resembles much that of the tubes above described, and which from its round shape, might be taken at first sight for a pebble smeared with earth and gravel.

WHEN these balls are broken through the middle, they exhibit a number of concentric circles of various colours and densities, the latter of which decreases as it approaches the centre, where it generally is in a state of loose dust. One of the most variegated which I opened had the following successions of colours, beginning from the outer shell, and proceeding towards the centre.

THE exterior coat was a sort of yellow ochre, about one tenth of an inch thick, soiled at the surface by the dust and gravel which it had collected, but very clear where it had been protected. This was succeeded by an ore, of a dark iron colour, very shining, about two tenths of an inch in thickness; next followed a smaller ring of dark red, bending to purple, about one tenth of an inch deep, and this was succeeded by a thin bright lilac

circle, lined with a narrow rim of white, apparently a sort of lime, which was the last solid stratum of this curious concretion. The rest was filled with loose earth and gravel dust, which crumbled off the moment it was broken: many of the particles of gravel, however, adhered to the interior coat of the shell. The diameter of this subject was, at the exterior, about two inches, and at the interior, one and quarter inch. When broken, the parts resembled the splinters of a hand grenade.

Near the bottom of the northernmost hill there is a small cave; one of those excavations which are to be seen in every part of the country, and once the residence of a Taqueer who dug it for the purpose. This would hardly deserve to be noticed but for the surprising manner in which the superincumbent stratum supports itself from the [illegible] its parts.

This cave is divided into two parts, the entrance being an open [illegible] somewhat in imitation of a choultry, but of a very irregular shape. It is about eighteen feet wide, six feet high and twelve feet deep in the middle: the sides are of unequal depth, owing to the irregularity of the rock at the entrance. The roof is cut quite horizontally, and was formerly supported by two pillars about two feet thick, cut out of the same solid stratum as the rest. One of these is now fallen to the ground.

The second and innermost part is a recess of a nearly circular form, the communication of which opens in the center of the first one. It is about nine feet deep, by seven feet wide, and six feet high. On each side of its entrance, and on the outside, there are two sorts of niches, about two feet deep, which can hardly ever have been of any use.

The distance from the point of the roof, which stands over the entrance, to the bottom of the principal recess, is twenty-four feet; and the whole roof (which is of a considerable thickness, and projects horizontally eight or nine feet beyond the remaining pillars) hangs over the head, supported merely by the adhesive qualities of the component parts of the structure.

I have now only a few words to add on the probable species of the trees which lie petrified near *Treevikera*, about which we can form only vague conjectures.

To judge by the present growth of trees in the vicinity, which are principally of the tamarind kind; by the respective height of these trees, and of the petrified shafts which lie upon the ground; by the dark red and brown colours which are to be seen in the centre of the petrifactions, and by the deep brown colour of the heart of the tamarind tree; and particularly if we consider that in no one subject which I have examined, I could distinguish the adhesive roots, and sinuosities which characterize the trunk of the banian tree (the only species of size besides the tamarind which is to be seen in the district) from these considerations, I say, we may conclude that the whole of that transformed grove, was once of the "majestic, and wide spreading tamarind."

Of the antiquity of these petrifactions we are still more ignorant. The archives of the *Treevikera* pagoda are silent in regard to them. The oldest bramins on the spot, who are the only intelligent people in the village, declare that they remember some of the largest trees since fifty years; and that their fathers, and grand-fathers asserted they had likewise seen them; but that no trace had been transmitted down of their

origin; nor had any light been afforded, that could lead to any conclusion, whereby the period of time in which the petrified trees had been in that state, or in their progress of transmutation from wood to stone, could be ascertained. It is remarkable, that the circumstance having been known to the bramins for such a length of time, they should have omitted to ascribe it to the influence of some supernatural agent, whose presence would have enhanced the sanctity, and promoted the emoluments of their pagoda.

Treevikera, 20th of
June, 1808.

II.

An Essay on the Sacred Isles in the West, with other Essays connected with that Work.

By Major F. Wilford.

Essay VI.

PART I.—CHAPTER II.

Of 'Swetam *or the* White Island; *called also* 'S'acam.

I. THE western *Tri-cú'ta*, or the *Three-peck-land*, is the most famous of the two among the *Paurán'ics*, and also the most interesting to us, as it includes the *British* empire in the west; at least in my humble opinion, which, however, I submit with all due deference to the impartial judgment of the learned. The numerous passages in the *Purán'as* and other *Sanscrit* books, and also from ancient and modern writers in the west,

which I shall adduce in support of my opinion, I have faithfully extracted; neither have I omitted any, wilfully, that should militate against it. Should the learned, after having duly examined them, and weighed the evidence resting upon them, think proper to place this famous country, and the *White Island*, somewhere else in the world, I shall acquiesce; but I cannot conceive it altogether an *Utopian* land. It was certainly my opinion at first, that the *White Island* was *Crete*, and the *White Sea* the *Mediterranean*: the former being called to this day *Ghirkin-Adassi*, and the latter *Ak-Denghiz*, or the *White Sea*, by the *Turks*. *Ghrita* is also another name for the *White Island* in *Sanscrit*, which implies shining white. This first impression, as usually happens, was not easily done away. As the denomination of *Tri-cúta* is by no means applicable to *Crete*, I had at first some idea to remove it to *Sicily*, called in *Greek* *Trinacria* or the island with three peaks, (for *acros* signifies a peak, and, by implication only, a head land or promontory;) these three promontories making a triangle, or *Tri-cóna* in *Sanscrit*, and *Tri-cshetra*, or a figure with three places or corners. This last, in the spoken dialects of *India*, is pronounced *Tri-khyétra* in the eastern, and *Tri-khétra* in the western parts of it. It is the same with *Triquetra* in *Latin*: and this etymology, I conceive to be better than the one generally admitted, which derives it from *Tri-quadrate*, or squared into three corners, *as it is rendered*. Thus *Tri-khétra* is the origin of *Triquetra* in *Latin*, and *Tri-cóna* of *Trigonos* in *Greek*.

For the illustration of this subject, I have annexed a map of the north-west quarter of the old continent, from the *Puránas*; and the only additions, I have presumed to make, are, first, a rough delineation of the western shores of *Europe*; and secondly, the polar circle.

MERU is omitted through want of room; but this is immaterial; and

it is supposed to be in forty degrees of Latitude north. The *Hindu* astronomers, and such of the *Purânics*, as have adopted in part their ideas, reckon every place in *Jambu*, or the old continent, to be to the south of *Méru*, which they consider then as the north pole. But they are continually contradicting one another, and even themselves. Thus *Rómaca*, or *Rome*, ought to be to the south of *Méru*; and in the *Surya-Siddhánta* it is declared to be so; yet in general they reckon it to the westward of it, which is true. In the *Varáha-purâna* the country of *Rómaraca* or *Ramyaca* is declared to be in the north-west quarter of the old continent; yet in the same passage it is said to be to the south of the *Nila*, or blue mountains, and north of the *Sweta* range, which is impossible, if *Ramyaca* be situated in the north-west part of the old continent. Thus the extensive country of *Cori* or *Siberia*, beyond *Mount Caucasus* with regard to *India*, is declared to be to the south of the *Northern Ocean*; which is really the case, but is inadmissible in their own system. In the same manner, and upon the same principles, *Scotland* ought to be to the west of *England*, and it is really declared in the *Purânics* to be so situated in respect of *England* and of *Ireland*, as we shall see hereafter. Thus, according to this delineation, the *British Isles* are to the west of *Rome*, *Ireland* is to the south of *England*, and *Scotland* to the westward of both. I could point out a great many more instances of this kind, but these will suffice.

The shape and general outlines of the western shores, in the accompanying map, bear no small affinity with those of *Europe*, which they were intended to represent. There we may trace the *Bay of Biscay*, the *German Sea*, and the entrance into the *Baltic*. But above all the greatest resemblance is in the arrangement of the *British Isles*, *Ireland* and the adjacent shores of *America*; and this, surely cannot be merely accidental. The

islands of *Sthula* or *Thule* now *Ferro*, *Chandicá* the *Shetland Isles*, *Indradwipa* or the *Orkneys*, are placed beyond the *British Isles*, and I have arranged them in the manner they are in the map, on the supposition that they really answer to the above islands.

The same configuration is assigned to the shores of the old continent in the north-east, south-east and south-west quarters: but in these instances there is no resemblance whatever. Besides, the *Pauranics* are totally unacquainted with the north-east and south-west quarters; and with regard to the south-east, they know much less than we could reasonably expect. In giving the same configuration to all, they have had no other view, but to preserve the symmetry of the corresponding parts.

Another striking peculiarity in the north-west quarter is the three fold gap of *Cranucha*, which I conceive to be the three belts leading into the *Baltic*. These were made by Scandia, called also Canda in many of the spoken dialects, and Candaos by the *Thracians* or *Goths*. As he is a form of Hara, he is really Harija, and Hara-cula or Hercules; and the *Cronian* straits were known also in the west, under the appellation of straits of *Hercules* according to Tacitus; and the denominations of *Scandia*, and *Candavia*, may be derived from him.

The chasm in the mountains surrounding the world, with the abode of the great spirit beyond them, among waters, is also a singular feature in this delineation of the countries toward the north-west quarter of the old continent, and which will be fully illustrated hereafter.

As mentioned before, that the *Pauranics* are acquainted with only two quarters of the old continent, the north-west and south-east; which, with the intermediate parts, form, as it were, a belt across the old continent in

an oblique direction. This belt gives the range, compass and extent of the *Sanscrit* language, and of the religious system of the *Hindus*, and its various modifications.

The first passage to be examined is from the *Vámapurána*. "South "(it should be *north*) of *Nila*, and north (*south*) of *Sweta*, or the white "mountain, is *Váyavyam-Ramyacám* or the country of *Ramyaca* in the "north-west." (*Váyavyam* is derived from *Vá* or Æolus the guardian of the north-west; and of course is used here to designate that quarter.) "To the south (*north*) of the range of the *Swéta*, or white mountains and north (*south*) of the range called *Sringuván*, is the country "of *Hiranmaya*. There is *Tri-sriṅga* (or *Tri-cúta*) in the ocean in the "west. There is the *Cshíra* tree, and Island 4000 yojanas in circumference. "There is the *Chandra-vartiá* a great river: its banks are covered with "trees, and it receives many other streams. This is *Curuvarsha* or "country of Curu, (or this is part of, or belongs to, Curu.) To the "north is *Surya-dwípa*, or the island of the sun, in which gods abide: "it is in the middle of a sea full of waves, like so many garlands. It "is 1000 *yójanas* in circumference: in the middle is a mountain 100 "*yójanas* high, and as many broad. From it flows the river *Surya-vartiá*. "There is the *sthán*, or place of the sun: there they worship the sun. "To the west of it (*north*,) at the distance of 400 *yójanas*, is *Ruma-cára* "(read *Bhadra-cára-dwípa:*) there is *Bhadrásana* or *Váyu-Vigrahavár*, or "the seat of VÁYU with the epithet of *Vigrahavár* or in a human shape." This last part shews positively that *Tri-cúta-dri*, of which *Swéta* is part, lies in the quarter of *Váyu*, or the north-west quarter of the old continent.

In the *Váyu-purána*, the author, having described the country of *Cshi-Mála*, which includes *Europe*, the northern parts of *Africa*, the lesser

Vásia, *Tran* &c., informs us "that south of the range of *Nila*, and north "of that of *Swéta*, is the country of *Ramánacam*, or *Ramyacam*, inhabited "by white men, who live 1800 years; do not grow old, have many "servants: and there is a famous *Vyagród'ha* tree.* North of the range "of *Swéta*, and south of that of *Sringa*, is the country called *Hiran'ya-"vatam*. There is the river *Haimavati*, or full of snow. People live there "1100 years. There are the peak lands of *Hiran'ya-maya*, *Man'imaya*, "*Ratnamaya*. South of the shores of the northern Ocean are the two "*Curus*, (or north and south *Curu*): it is a holy country, inhabited by "*Sidd'has* or saints; men falling (or returning) from Heaven are born "again there, and live 1800 and 1500 years." It is declared in the *Purán'as*, that *South Curu* is next to *Méru*; now if *Méru* was the north pole, this would be impossible.

"JATUD'HI, and *Sila-rája*, abounding with caves, are two large "mountains. There are also the two famous mountains called *Surya-"cánta* and *Chandra-cánta*. Between them flows the river *Bhadra-"sómá* &c."

THESE two mountains are both at the extremities of *Curu*; *Surya-cánta*, in the east, and *Chandra-cánta* in the west. *Surya-cánta* is called also *Udaya-giri*, or the mountain of *Udaya*; because the sun is supposed to rise behind it; and *Chandra-cánta*, in the west, is thus called, because the moon, in her monthly course, appears first above it. It is called also *Astógiri*, because the sun disappears behind it. Another name for it is *Mahá-Rajata-Astógiri*, because it is situated in the famous island of *Rajata* (silver) or *Swéta*. *Chandra-cánta* is of course the same with *Chandra-dwípa*, or the island of the moon.

* Ficus Indica.

In the *Sánti-parva*, one of the greater divisions of the *Mahá-Bhárata*, section of the *Mócsha-d'harma*, Na'rada is introduced saying to Na'ra'yan'a, "Thou, who wert incarnate through thy own power, now perform "that, for which thou wert born. I am going to see thy *Ad'hyátma*, or "first and original form, (*which resides in* Sweta-dwípa, in the com-"mentary) to perform the *púja*, in honor of him, who is *Guhya*, or "concealed. Na'ra'yan'a, said go. Na'rada made his obeisance and "flew through heaven to *Méru*. There he remained about two hours, "when he looked towards the *north-west*, and descried at a great distance "an object of an astonishing size. He saw, in the *north* of the *Chí-"dad'hi*, or *White Sea*, the island Sweta thus called, and which, as "every body knows, is very great."

In the *Váyu-purán'a* is to be found the following passage: "Know ye, "that to the *south* of *Uttará-Curu*, or *North-Curu*, in the ocean with "waves like so many garlands, at the distance of 5000 *yójana*, is the "*Suráleyam* or abode of the gods, famous for the various sorts of deities "living in it, and *Chandra-dwípa* thus called. There is the *Mar dalam*, "or sacred road, of *Lunus*. To the west of this western island, in the "*Mahódad'hi* or great sea, is an island called *Bhadracára*, where is the "*Bhadrásana*, or throne of Vigrafavan-Va'yu, who resides there in a "human shape, and is worshipped as a god."

Va'yu, or Yah is Æolus, and the guardian of the north-west quarter of the world. By the country to the south of *Uttara-Curu*, or North-*Curu*, we must understand here South-*Curu*, and which is bounded on the north, as I have shewn before, by the arctic circle; I mean the sensible one, where there are days of 24 hours, and which passes through the meridional parts of *Iceland* or *Pushkará*; which island is declared to be in *Uttará-*

Curu, or in the same climate. This distance from *Uttara-Curu*, or from the Arctic [illegible], to *Chandra-mandala* or *Swétam*, is equal to nine degrees of latitude; for 900 is the twentieth part of 100,000 *yójanas*, the length and breadth of the superior hemisphere, answering to 180 degrees. These nine degrees will bring the *White Island* between the parallels of 36 and 45 degrees of north latitude.

Though I have said that the distance of *Swétam*, or rather of its centre, from the continent, is no where mentioned, yet it is supposed to be 4 or 5000 *yójanas*; but I believe it is, because islands are generally placed at that distance from the main land, and straits also are generally described as 4, or 5000 *yójanas* broad. Several learned Pandits are of opinion, that in the first passage, which I have produced from the *Vardha-purána*, instead of the circumference of the *White Island*, which is described as a very large one, and is declared here to be only 4000 *yójanas*, or *stades*, we should read "*to the west of the continent*" or "*Island 4000 yójanas distant*" and I believe they are in the right. The whole passage is certainly obscure, owing to some inaccuracy, and mistake in the manuscripts, with respect to the particulars, though there be none about the situation of the *White Island*, with regard to the adjacent ranges.

In the passage from the *Vardha-purána*, which I mentioned before, the name of *Swéta* is not very obvious: but its identity is ascertained from the famous *Cshíra* tree growing there; and the river *Chandra-vatí*: and the passage seems to imply that the island was also called *Cshíra*; as it is constantly denominated in the *Trai-lócya-darpana*. "There "is the *Three-peak-land* in the ocean; the *Cshíra* tree and island, to the "west of the continent 4000 *yójanas* in circumference; there is the river

Chandra-dwipa. To the north of the island of *China* is the *Surya-dwipa*, or the *Island of the Sun*, called also *Hiranya* and *Suvarna* or *Ireland*, and placed in the north of *Britain* by STRABO and MELA. *Phadra-dwipa* is placed to the west of *Surya-dwipa* erroneously. *Sri-lanka* is not noticed by STRABO; otherwise he would, in all probability, have placed it also to the west of *Ireland*. The compiler has placed, however, the three island-kingdoms in a triangle, which was his chief, if not sole object.

In the *Vishnu-purána*, there is some mistake with regard to the names of these three peak-lands, which are said to be *Hiranya*, *Mandi*, and *Rathas*; whilst *Mandi* and *Mahna* are considered as the same, and are really so.

SWERAM is called also the island of *Chandra*, because CHANDRA or LUNUS resides there; and as he rises, or appears first above it, *Swéram* is called *Chandro-dadia*, and *Chandrodaya* for *Mahá-Udaya*, the *Udaya* or place of the rising of the moon. The place of the rising of the sun, is simply and emphatically called *Udaya*, which is also a general name in *Sanscrit*, for the countries toward the rising of the sun; and we have *Udaya* and *Mahódaya*: but as these denominations seldom occur, and then without any particulars, I was at a loss what to do with them; till I found, in Col. SYMES's relation of his embassy to *Ava*, that *Odeia* or *Udaya* is the name of *China*, as well as of *Tibet*, among the natives of *Ava*, who call the emperor of *China*, *Odeia-Dai*; in *Sanscrit* it would be *Udaya-pa*.(1) Thus it appears, that *China* and *Mahá-China* are the same with *Udaya*, and *Mahódaya* for *Mahá-Udaya*. In the *Matsya-purána*, section of *Bhú-chandra*, or of the moon, the *White* island or

(1) *Dai* (regionis) rex.

Rajata (silver) is the same as acknowledged by everybody with *Rajatô-dwîpa* in *Astagiri*, in which a passage the *White Island* is declared to be the great or famous mountain *Astagiri*, behind which the sun disappears.

The White *Island*, *Swêta-dwîpa* or Swêtam, simply in a derivative form of the neuter gender, is called also *Sucla*, which is synonymous with *Swêta*. *Cshîra-dwîpa* or *Khîra-dwîpa*, in the spoken dialects, signifies the *Milk Island*, from its whiteness. All names signifying *White* are applicable, and occasionally applied, to the *White Island*. *Swêta-sâila*, or the *White cliffs*, is often used, and is literally the *Leucas-petra* of Homer, and *Al-Fiona* of *Gabr*.

It is called the *Silver Island*, because it is supposed to abound with that metal, and more properly from a supposed affinity between the moon and silver. Gold, says Proclus, is a solar, and silver a lunar, form. *Dwîpa* and *Rajata* are *Sanscrit* names of that metal: hence the *White Island* is called *Rajata-dwîpa* or the *Silver Island*; *Rajata-cûta* the *Silver-peak-land*. *Raupya* is used in the *Bhágavata* in a derivative form; and *Raupya-bhûmi* or *Silver land*. *Arajota* or *Arjata* in *Sanscrit* implies full of silver, abounding with silver. This word is pronounced, in the west of *India*, *Aryata*; and in this manner the word *argentum* is pronounced *aryentum* in *Germany*; *arjata* *argod*, and *argat* in *Irish*. *Aryata* becomes *arjateya* and *arjateya*, in a regular derivative form; which last is probably the famous *Erithya* and *Erithea* of the *Greeks*, who placed it near the columns of Hercules, which was the *ne plus ultra* of their geographical knowledge. Besides, *Aryateya* was not far from the northern columns, and straits of Hercules, or the entrance into the *Baltick*, which were always confounded by the careless *Greeks* with the straits of *Gibraltar*.

The *White-Island* is called *Chandra-dwipa*, or the island of *Chandra*, or the moon; because he was born there; and it is the place of his residence: *Chandrama-Sucr* as it is called, I believe, in the *Bhagavata*, signifies also resplendent like the moon. *Sasi-Sailá*, the *Carion* country of *Sasi*, another name for *Lunus*, is mentioned in the *Vrihat-sa'hitá*. The *White Island* is called also *Ratna-maya* and *Ratna-dwipa*, the island of jewels; because, at the churning of the ocean, fourteen invaluables, or jewels, were produced by the churning, and deposited there, as is supposed of. *Gómeda* and *Mani*, which signify jewels also, are denominations of the *White-Island*. All these names are often met with in composition, with *Saila*, cliff, or cliffs; for, in composition, a noun in the singular has often the force of the plural number. Thus *Sweta-Saila* signifies the *White cliffs*: *Chandra Saila*, *Sóma Saila*, the cliffs of the moon: *Ratna Saila*, the cliffs abounding with jewels, &c.

Muchi-dwipa is also another name for the *White Island*, used in the *Vrihat-ca'há*, and signifies the blessed island, and answers to the *Beatorum Insulæ* of the western mythologists. In the same manner, *Sri-dwipa*, and *Sri-Saila*, the fortunate island, mountain, or cliffs, answer to the fortunate islands. In the fifth section of the *Dévi-purán* the abode of Dévi in the *White-Sea* is called *Muchi-pur*, or the blessed city or abode: it is the same with the *White Island*.

The *White Island* was yet unknown to the western mythologists, and this name had become obsolete for so long a period of time, that they had entirely forgotten that it belonged to *Britain*. But, before we proceed further, it will be necessary to return to *Lanka*, or the *three peak-land*; and having already mentioned the different names of the *White Island*, let us pass to those of the two others, *Chandra-dwipa*, &c.

CALCUTTA UNIVERSITY CENTRAL LIBRARY
162,724

the island of *Su-varnia* or gold, might be called also, in a derivative form, *Suvarnéya* simply, as *Angeia* for *England*. It is called also *Hiranya*, a denomination of the same import, as well as *Carchana-bhumi*, or land of gold. *Hiranya* and *Su-varnéya* are obviously the same with *Britannia* and *Iberia*, or *Ireland*. Another name for it is *Surya-dwipa*, or the Island of the sun; and it is probably the old garden of *Phœbus* of the western mythologists.

The third peninsula, or *Scotland*, is called *Ayas-mia*, or the *Iron peninsula*. It is called *Ayasa* in the *Bhagavata*, a word of the same import. In a derivative form we might grammatically say *Ayéya*, though this term is never used: but that is no reason for supposing that the term never was in use: for it is the island of *Ainia*, or *Aea* of the western mythologists. It might be called also *Loha-dwipa*: but this denomination is never found in the *Puránas*: though there is every reason to believe that it was used also formerly: and I believe, that it was really the original name, as we shall see when we come to treat of that country. We have seen before that *England* is called *Chandra-cánta*; *Ireland*, *Surya-cánta*. *Scotland* is likewise denominated *Ayasa-cánta*.

Nothing but faint vestiges of *Tri-cúta*, or the *Three-peak-land*, are to be found in the ancient history, and mythology of the west. These are considered as three distinct islands by the *Puránas*: and it was even so in the opinion of the *Nubian* geographer, in the twelfth century. The word *dwipa* signifies only a country between two waters, as *Do-ab* in *Persian*; and like the *Arabic Jezirah*, is applied to any country bordering on the sea. These three peninsulas are supposed to be solid masses of gold, silver and iron.

This notion, or at least the opinion that such metals abounded there, prevailed once in the west; for Cicero's brother wrote to him from *Britain*, that they had been much disappointed, and that he had not found there a single particle of these precious metals. Yet STRABO says, that gold, silver, and iron were found in *Britain*, and were even an article of trade. There are, indeed, gold mines in *Ireland*; and, like those of *Spain*, they might have been more productive formerly; and the astonishing quantities of gold trinkets found daily in the bogs, seem to countenance this idea. Besides, DONATUS bishop of *Fiesoli*, and who lived about three years ago, says that *Ireland* abounded with gold and silver, and that there are mines of these precious metals. This, whether true or false, shows at least that it was the general opinion in the west, at a very early period. *Ireland* might, with equal propriety be called the *Iron-Island*. With respect to *England*, it is not so obvious, whether formerly it abounded with silver, or had mines of that precious metal.

The word *Trinacria* is perfectly synonymous with *Trinacris* in *Greek*: for *acris* does not signify positively a cape, but like *alta*, it implies a peak, and a peak-land. This was perhaps the occasion of the various mistakes of HOMER, with regard to the voyages of ULYSSES, by his confounding *Trinacria* in the ocean, with the island in the *Mediterranean*: for the venerable bard's geographical knowledge of the western countries extended very little beyond *Ithaca*. But this is no disparagement to the illustrious poet, who was not bound to know more on this subject, than his contemporaries. HERACLIDES of *Pontus*, who lived at the time of the taking of *Rome* by the *Gauls*, speaking of this event, says "that it was "reported at that time, that the *Gauls*, had taken *Rome*," a city on the shores of the *Western Ocean*. The *Pandectes*, when speaking of *Romans*

or *Rome*, place it equally on the shores of the *Western*, or *Atlantic Ocean*.

We read in PLUTARCH that a certain THESPESIUS *Soli* was thus transported in the spirit to the islands of the departed, where he saw three *Genii* sitting in a *triangle*. He saw there also *three lakes* of melted gold, lead and iron. The first looked like gold; the second or lead, though in fusion, was exceedingly cold, and looked white. This was meant perhaps for whitened or tin. The third lake of iron was black, and its surface very ragged, as if full of asperities.

THE three *Genii* were VISHNU, BRAHMA, and SIVA, or rather their *Shactis* or female energies, which are the three *Parcæ* of the western mythologists. This relation of THESPESIUS alludes visibly to the *ternary* number of these islands; and the three lakes have an obvious reference to the three peaks. But this interesting vision I shall resume, when I come to treat of the elysium of the western mythologists.

THE ancients had certainly some knowledge of three peaks of solid gold, silver, and iron, which they placed, as usual, near the pillars of HERCULES; the limit of their geographical knowledge in the west; and every place said to be far toward the west, was immediately concluded to be near these pillars. Another cause of their misplacing thus these three peaks, was that the *Greeks* confounded the pillars, and straits of HERCULES, at the mouth of the *Baltick*, with those of the same name near *Gades*. Now *Tri-cala* is opposite to the entrance of the *Baltick*, and near enough to be said, by such a distant and careless people as the *Greeks* were, to be in the vicinity of these pillars and straits. When the *Romans* sailed under DRUSUS into the *German* seas, they were struck with astonishment, when they heard of these columns of HERCULES so far north;

[illegible] though they did not see them [illegible] reader, which they re[illegible]d, that they did not entertain the smallest doubt of the existence. The [illegible] mountain is mentioned by [illegible] (a) There is, says he, a mountain of gold in that country, which is considered as sacred, and no body dares dig there for that precious metal; but when it thunders, the lightning very often falls upon it, and separates lumps from the body of the mountain: these lumps it is lawful to take, and carry away. The *Silver Peak* is mentioned by the poet [illegible], and after him by STRABO and AVIENUS. Lastly, the *Iron Peak* is mentioned by PLINY, as the northernmost of the three. (b) The mountain of iron, says PLINY, is on the shores of the ocean, abrupt all round, and however improbable it may appear, is a solid mass of iron. The *Spaniards* called precious dust *Baluca*, *Baluca*, &c. The *Sanscrit* name for dust is *Bálu* in general, and *Cancha-bálu* signifies gold dust. PLINY says, that the *Spaniards* called this gold-dust *Valucis*, but old glossaries give *Balluca*, and *Valuca*: and in *Sanscrit* it is pronounced indifferently *Bálu* and *Válu*. TIMARCHUS of *Chersonesus*, who saw also these isles, is more explicit, according to PLUTARCH, says that they were very large, and were situated in the eighth sea, or division of the world. *Tri-cilla* is always placed in the last sea but one: it is in the sixth sea according to the *Hindus*, who affect the number seven: it is in the seventh according to the *Mahometans*, who affect the number eight; and in the eighth it was in the *Bible*, because they had a predilection for the number eight. The *Sun* moved nine times round the world, and according to the *Edda* there were nine worlds. It will appear in the sequel of this work, that the *Sun* is the same with the *seven Seas*, which he sometimes represented, as forming a

(a) [illegible] 3.
(b) PLINY, lib. 36. c. 15.

spiral line: and in some *Pagodas*, and also among the *Bramins*, they are considered simply as rivers; and by some called the *Ganges* or river of milk; probably because its source is in the island of *Ceylon*, or *Sandwich*.

"The famous *Atlantis* no longer exists," says *Procopus** in his commentary on the *Timæus* of Plato, "but we can hardly doubt, but that it did once. For *Marcellus*, who wrote a history of *Ethiopian* affairs, says "that such and so great an island once existed, is convinced by those, who "composed histories of things relating to the external sea. For they re"late that in ancient time there were seven islands in the *Atlantic Sea* sacred "to Proserpine: and besides these three others of an immense magni"tude; one of which was sacred to Pluto, another to Ammon (Jupiter), "and the third, which is in the middle of these, and is of a thousand "*stadia*, to Neptune. And besides this, that the inhabitants of this last "island preserved the memory of the prodigious magnitude of the *At*"*lantic Island*, as related by their ancestors, and of its governing for "many periods all the islands in the *Atlantic Sea*. From this isle one may "pass to other large islands beyond, and which are not far from the "*Firm-land*, near which is the true sea."

Whether the *Atlantis* ever existed or not, is immaterial; but this description of seven islands, of a great magnitude, in the external or the *Atlantic Sea*, and from which one may pass to other islands beyond, and which are not far from that *Firm-land* which inclosed all the world, is applicable to the *British Isles* only: beyond which are several group islands, such as the *Orkneys*, *Shetland*, *Faro* and *Iceland*, which lies

* Quoted in Clarke's Mariner's Discoveries

is peopled by famous *Lands*, of which [illegible] had some [illegible] and with the *Heroes*, conceived [illegible] of the Universe. The sea towards it, or the [illegible], is the only one [illegible] other [illegible] really, but gulfs and bays. The [illegible], whom [illegible] Lettre, says that there was but *one* island belonging to [illegible]; MARCELLUS says that they belonged to [illegible]. She is the [illegible] of the *Hordnas*, and the daughter of the ocean. Besides these seven islands, there were three of a vast size, which belong to the three superior deities. These three islands constitute the seven [illegible] of the world, according to the followers of Buddha, and the same according to the *Pauráṇiks*, who divide the world into seven, as the [illegible] do into eight *dwipas*. The three superior deities, according to the *Hindus*, are BRAHMA, VISHNU and SIVA, who preside over those three islands. To BRAHMA belongs *Swarga*, and it is also the abode of YAMA or PLUTO. VISHNU presides over the *Vishṇu Island*; he was [illegible] NARAYANA, or dwelling in the waters, and consequently often mistaken for NEPTUNE. The third [illegible], *Kailas* MAHADEVA, belongs to [illegible] *Kailasa*, which is the same with [illegible] the chariot of BARGARA, or with [illegible] head of the goat. The word *Bargara* was formerly used in the west for a [illegible] or shepherd; for in the *Latin* of the middle ages *Barcania* or *Bercania* signified a sheep fold, *Bercarius* a shepherd: hence the *French* word *Berger*.

[illegible] *Dwipas*, inaccurately considered islands, constituted the kingdom of famous *Atlantis*, according to [illegible]; but the general opinion was, that it consisted of six parts, NEPTUNE having divided the whole country between his six sons. The world is perfectly consonant with the account in the *Pauráṇiks*. PRIYAVRATA, the eldest son of

[illegible] PLATO, [illegible] to have divided the whole habitable [illegible] among themselves, having renounced the world, to divide it between [illegible] brothers; and such is the origin of the seven *dwîpas*, or grand divisions of the earth. This evidently shows, that the *Atlantis* is the [illegible] of the [illegible] and last division of the earth, called *Hindes*, above the [illegible] of Nai-mand, is declared to [illegible] on account of the further [illegible] only if we admit that the *Atlantis* was the [illegible] of the [illegible]. The island was destroyed by a most violent storm: this is well [illegible] the *Puranas*, some of which [illegible] in consequence of his [illegible] of nature, six of the *dwîpas* disappeared, and [illegible] from the history of an overwhelming ocean; but the general [illegible] that though all the *dwîpas* suffered much, they were by no means destroyed. The seven islands belonged to Bhoomanyu, and certain, which are [illegible] the golden Tablets, or the earth, according to the *Hindus*.

MARCELLUS informs us, that all that was known in the west concerning the *Atlantis*, its kings, their power and exploits, was from legendary histories, preserved by the Indian tribes, as related by their ancestors. This Marcellus was a *Roman*, but he is otherwise unknown to me; there was, in the time of COMMODUS, a *Roman* legate or governor of that name in *Britain*, whose absurdness, credulousness, watchfulness, and inquisitive turn were astonishing: but whether he wrote historical treatises, is not known; at least Leo and Suidas take no notice of it.

II. Besides the three principal islands, there are four inferior ones, according to the *Hindus*, and five according to the followers of Fo-hi-ho. Hence, in the peninsula, the islands of *Lanca* are called *Nai-Lanca*, or the seven islands of *Lanca*, according to the information of Abul Fazel.

[illegible] and [illegible] the north-east becomes the eighth in succession, according to the Europeans. The *Puranas* [illegible] of that subject: but the mythologists [illegible] west [illegible] islands under the dominion of Bhoja, [illegible] shall show, in the [illegible] of this work, that the [illegible] and well [illegible] *Isles* of the ancients. It is a curious instance of the propensity of the *Hindus*, and also of [illegible] nations, [illegible] is intricate, [illegible] must appear to us at least useless, if not frivolous and absurd. The three islands are asserted, by the [illegible], to be three and four: the three are certainly [illegible] islands really make but three: and with such quibbles [illegible] satisfied. According to them, the names of the [illegible] islands are [illegible], *Rupa-bar*, and *Vajra*, to which they add *Dhanu*, or the [illegible]: but this last is generally connected with *Vajra*, and they [illegible] *Dhanu* [illegible] Dhanushkodi, [illegible] by Tavernier, [illegible] of the infernal [illegible]: but these [illegible] because the *first* was joined with the *second*; the *second* [illegible] and the *third* with the *fourth*. Over these three [illegible] presided the three *Pitras*. Thus *Sudhi* and *Sudhanda* [illegible] two islands of [illegible] whole, *Sudhanda* is connected with *Rupa* [illegible] or Pitri-rules over both; and lastly *Vajra* is connected with *Dhanu*.

In the *Hari-vansa-charita*, a section of the *Skanda-purana*, we find [illegible] mighty VISHNU, in the shape of a boar, having lifted up the [illegible] which was sinking into hell, [illegible] on his tusk. [illegible] DRAHMA to create, or rather to [illegible] the earth. [illegible] the seven *dwipas* [illegible] *Salmalica*, *Cushi*, *Crancha*, *Sáca* and *Pushcara*. In the middle of *Jambu* is *Meru* with

CALCUTTA CENTRAL LIBRARY UNIVERSITY

four opposite to the [illegible] in their [illegible]; one in the east of Gold, another of Iron in the south, the third of Silver in the west, and the fourth of Brass in the north. Between these are [illegible] peaks of various metal, and various sorts of gems. Mount [illegible] on the great Indian peninsula in the East, in Ceylon; in the South, Yama rules; in the West, Varuna; and in the North, Cuvera, or Brahma. In the intermediate points are the [illegible] of Agni in the south-east, Surya, or Nairit in the south-west, Vayu in the north-west, and Mahadeva in the north-east [illegible] In the East he made of the Udaya, or the mountain of the rising sun; in the South Brahma placed the Pitrloka [illegible] In the west he framed a beautiful mountain, one half of gold, and the other half of silver; one side looks like the sun, and the other like Maya or the moon." As this glorious mountain [illegible] the east, in opposition to Udaya in the east, behind which the sun rises, is in course the far one Astagiri, behind which the sun disappears. The two halves of it are the gold and silver palaces, or islands; or in other words Hiraniya, (Erin,) and Swetam or the White Island, considered as one in the Pitri-loka-Cathd, being only divided by a silver arm of the sea. What Brahma made in the north is not [illegible] in our manuscripts; and we read immediately after, that the mountain glittering with gems, and having waters that arose of the earth [illegible] and his thunderbolt clipped their wings.

In the Harivansa the story is somewhat differently told. "Vishnu, for the good of mankind, having assumed the shape of a boar, [illegible] the earth from the waters, and secured it on all sides. Upon it he made of Meru, of solid gold, towards the East he placed the Udaya mountain,

with trees. He then went to and the [illegible], and there framed [illegible] of gold and silver, there are [illegible] gold and silver peaks [illegible] of *Lanka*, *Malaya*, and *Sumeru*. In the west he made a mountain 100 *yójanas* high, quite beautiful with large and [illegible] peaks abounding with gold; with golden [illegible], with trees beautiful and resplendent like the sun, (that is to say they were of gold [illegible]) are the *Tri-Véda* or the three mountains [illegible] for the three gods. There, in the west is *Varáha dwipa* where *Varáha* on the [illegible] made 60,000 mountains, like *Méru*, of gold, [illegible] beautiful [illegible]. Among them is another *Méru* from which flow a thousand streams. There are all sorts of *Tirthas* or holy places. This mountain, called *Varáha*, is 60 *yójanas* long and high, or about 300 miles and it is like VARÁHA himself. He made also *Mandaran* (*Scotland*), *Kailas* (*England*), *Cánchana*, (*Ireland*) high and shining mountains. He then made the *Chakravala* or *Chakrand* [illegible] mountain which is *Pushkara* or *Iceland* like a ring or [illegible] applied by the appellation of *Chakra*). Like a shell, and abounding with shells, with a thousand peaks, is *Rajata* or the silver peak; hence it is called *Sankhavarada* or the mountain of shells. The trees there are always with the juice of the *Parijáta* tree as like liquid gold. There is the *Sarbadhara* where the waters are like clarified butter. RABHI [illegible] *Lanka*, made many [illegible] are called *Vardha-sarita*, or the streams of the [illegible] and the [illegible] away. Thus he made a mountain, the name of which is omitted, but it is obviously *Sumeru*, with a thousand peaks abounding with jewels; the [illegible] or *Vaidurya*, peak of copper, and a mountain of gold, *Cánchana*, according to [illegible]. Thus in the north he made the *Sumyagiri* (*Soma* or *Chandra*,) towering to the skies; the mountain of gold [illegible]

Ashasta, has a thousand [illegible], with many pieces of worship [illegible] made the *Trishicarem* or mountain with three peaks, and the *Meru* [illegible] mountain, with many rivers, producing every thing good and [illegible] and [illegible]." The north quarter is again omitted, because, as my learned friends inform me, the north pole is inaccessible, and by no means a place of delight. The word *north*, mentioned in this legend, relates to the situation of *Somé-gyri* or the *White Island*, in the northern part of the *White Sea*: an expression very common in the *Purán'as*: every legend relating to the *White Island*, and adjacent parts, generally beginning thus, *Oshrodé-Mhara-tirame* in the north of the *White Sea* &c.

But let us return to the *White Island*, which was once well known to western mythologists; but, as I observed before, this denomination became obsolete, and at last intirely out of use. The *White Island*, called also *Sweta-Sila*, or the *White cliffs*, is the *Leucas-Petra* of HOMER, (1) which is a mere literal translation of the *Sanscrit*. The venerable bard places it at the extremities of the west in the ocean, near the setting sun, on the *Astragal* of the *Phæacians*, and in the country of the *Manes*, near the elysian fields. In the argonautics ascribed to ORPHEUS, it is called *Leucon-chora*, or the white country, and placed in the western ocean with *Ferne*, *Eriu*, or *Ireland*. Lastly, it is mentioned by NONNUS in his Dionysiacs (2) under the name of *Leucon-pedion*, or the white plains. Ino was called *Leuco-Thea*, or the white goddess, from her going into that country. It is true that the author of the etymologicon says, that this white country, or place, was near *Megara*; but the *Purán'as* are positively against it. *Swéta-devi*, or the white goddess, *Leucothea* in *Greek*, and

(1) Odyss. lib. 24. v. 11.
(2) DIONYS. lib. 10. v. 75.

[illegible] *White Island* [illegible] brought to [illegible] other, [illegible] cannot exist separately.

[illegible] the name of *Ushira*, the *White Island* appears to be the [illegible] Homer, and other ancient writers. The word *Ushira*, in Sanscrit, signifies milk; but it appears that its original meaning was *White*, pure, clear, [illegible] *Sabi* in the *Edda* signifies [illegible] the same thing, as *Xiroi* in *Japanese* signifies *white* and *Shiro*, *shiro*, *shira*, in [illegible] signified white [illegible] for that reason it became [illegible] of milk. There were the [illegible] white [illegible], or the [illegible] of *Shiro*, or *Ko*, [illegible] mentioned by Plutarch. There was also [illegible] of that name in *Europa*, [illegible] by [illegible] of *Hyperboreans*.

The word *white* is always pronounced [illegible] in dialects, and *Shir* in Tibet; and it appears that [illegible] called *Shiro*. This is the same island, which is called *Tyrt* or *Ty* by Pausanias [illegible] and was the native country of Prometheus. (*Ky* or *Ky-ro* appears [illegible] derivative form from *Shiro* [illegible].) There also were three in number, like those of the *Hesperides* in the north-west according to Aristotle. There were three islands of the *Gorgones*, and [illegible] more belonging to *Geryon*. These were probably the same, and to what was called the western *Urne*, which, like the *Hesperides*, [illegible] placed. The eastern *Urne* was *Sumatra* [illegible] which, [illegible] The [illegible] included [illegible] the eastern *Tri-ethia*. The wind called [illegible], was called by the Greeks, *Kiro*, which [illegible] and which appears to have been originally the same with *Shiro* or *Shira*, as long as the ancients remained satisfied with the [illegible] the horizon into eight

(1) Steph. Byzant. v. *Ktiseni*.

[illegible] dints. For when they increased the number, they applied the [illegible] denominations which before were synonymous. *Sabha* or *sha* is also the name of a favourite dish of the *Hindus*, made of rice, milk and sugar. They suppose that the gods are equally fond of it, except that it is prepared with *ganit*, or ambrosia. Some suppose even that all chalk is the remains of their banquets: which after a long time, as may be reasonably supposed, have lost their original flavour. The island of the moon is entirely composed of strata of such shells, or rather of the coarser parts of the ambrosia, which was consumed by the drinking of the gods; the finer parts flew to heaven, and of them made the moon, which is nothing but mere *earth* [illegible] and ambergris, for this substance is vacant, as will be subsequently shown. The Greek philosophers in the west entertained formerly the same notions, and to this day they call the finer parts of chalk, found in liquid state, *lac luna*, or moon's milk. Germans also call it *yahr*, and the [illegible] *khr*. Orpheus, in his hymn to the moon, calls her [illegible] or of amber. Eustathius, in his notes on Dionysius, grave informs us that there is a great affinity between the moon and electrum or amber.

The *White Island* is well known to the inhabitants of the *Philippine Islands*, who believe that it is the *paradise* of good men after death. Lastly, the aborigines of *Britain* call it to this day *Ins-Wen*, or the *White Island*; the inhabitants of *Caledonian* parts, who by *Pandora* and *England*, or at least the northern part of it, *Il-Fonn*, in *Celtic*, answer literally to *Sylt-island*, in *Samoa*, and to the *Leucas-petra* of Homer, or the White cliffs; and *Albion* is called *Al-vion* by Pronay, and *Albion* by others. Let us be careful, which *Britain* was thus called.

(D) Thevenot's Vol. I. Relation of the *Philippine Islands*, p. 62.

from the appearance of the country, or from a German tribe, which probably founded it under the command of SKIEF, son of NIORD, the SKIEFUS of Saxo Grammaticus, mentioned by HERVORISS[42]. And NIORD was NEPTUNE among the *Scandinavians*. But, as this will be the subject of a separate biography, let us return to the *White Island*, the terrestrial moon and Amber-like or *Electric insula* of SERVIUS.

III. THE *White Island* is called also *Chandra-loka*, or the island of *Lunus*; *Hima-parvata*, or the mountain of the moon; *Sasi-chhanda*, or the country of the moon. Some suppose that both the celestial, and terrestrial moons, were originally united together, in one mass of *earth*, which was produced from the rheum, which flowed copiously from the eyes of the giant-like ATLAS, who caught cold, whilst performing *tapasya* in these frigid climates. It is said, in some traditions, that this rheum was nothing else, but the *permanical spirit*, which descended, and came out at his eyes. It fell into the sea, and was given to OCEANUS. This is thy son, take care of him. OCEANUS, however, neglected LUNUS for a long time, and dosted him at the mercy of the waves and winds. When at last, recollecting his promise to ATLAS, he gave a place to LUNUS, that is to say he fixed it, and made it stationary. He brought him up in his human shape, at his own court, with his sons. Hence LUNUS is called the brother of EACUS; for he was adopted by OCEANUS, and at last considered by him, as his own son. Yet LUNUS was far from answering the great expectations which the world had formed at his birth. The gods, having maturely considered the subject, resolved to churn the waters of the ocean, in order to obtain fourteen precious things which they were in want of; and among these, the moon as would

(42) Rerum. ad vos Skiros.

answer the purpose of living creatures, [illegible] or [illegible]. They then took the old moon, pounded it [illegible] the surf, [illegible] scraped off the body of VISHNU, and flung the whole mixture into the *White Sea*, with all sorts of plants and trees. Amidst the churning, a new and perfect moon appeared, to the inexpressible joy of the three worlds. It consisted of the most pure parts of the mass of *Amrit*, and it instantly flew up to heaven. Among the churning, the *White Sea* might be considered as entirely of a nature or *Amrit*, called also *Amaiaci* in *Sanscrit*. It is in consequence called *Amrithabdhi* or [illegible] or *Amrit*, and it was named the *Amaichian* sea in the text, probably from *Amaiaci*. In the *Puranas*, the *White Island* is called *Amritava*, which in an active sense signifies producing, bearing amber, but in a passive sense, it implies that it is made of amber.

This is then the original [illegible] called *Electra*, and SOPATRUS, as cited by PLINY, asserted, that amber was produced from certain trees in *Britain*. This idea of SOPATRUS originated probably from some ancient legend concerning the first appearance of *Amrit* in our island. The isle of the moon was called *Electris*, and so was the moon itself. The *Puranas* declare, that it is of the purest or the [illegible] amber colour; for it is difficult to discriminate, which of the two they mean; but it appears that they have confounded these two substances together, or at least, that they considered them as two species of the same kind or genus. They say in *Tibet*, that the moon is of the [illegible] crystal; and the *Manicheans* affirmed, that it was entirely of what they called the water of perfection. The *Puranas* call also the moon *Kapiya*, which is a general term for amber, ambergris, camphire, *Agallochum* and *Tabaxir*, or sugar of bamboos. To these they ascribe the same origin, except to the *Agallochum*. In

their opinion, these substances are produced by the mountain dew, it falls on trees, and in the sea, when the sun is in the [illegible] of Scorpio, which is part of Libra.

AMBER, in *Cósas* or lexicons, is however described as a mineral, of a [illegible] substance; *Dhaiuoscoridi*, a sort of [illegible] *Kuwarkam*, of a gold colour. As pandits know very little of natural history, and as the lexicons contain the names only of the different sorts of *Carpúra*, I was obliged to apply to physicians, druggists, and merchants. Upon their accounts, compared, and combined together, it appears that ambergris is called in *Sanscrit*, *Chandra*, being the essence of the moon; and *Chandra-rasa*, or the same with the pure, [illegible] found, of which the body of the moon consists, which is pure [illegible] Merchants use the word *Chandra-ras*, for amber, [illegible] call it mutty amber, because it always adhered with [illegible] called the *Mitábira*, on account of its transcendent qualities being considered as a pure sort of *Abira* or amber. [illegible] called in the spoken dialects *Cajar*: this is also [illegible] *Tuhfet-el-Mumenin*, which is a learned treatise on modern drugs. The author, who was a native of *India*, declares positively, that in *Hindostan*, amber is called *Cajar*, the same which is our name, in *Persian* *Ambah*, or glass-attracting. The word is [illegible] *Hindostan*, and they pronounce it *Cajarba*; and its electric property is very well known. In *Sanscrit* it is called *Abira*, or *abhra*, from its being transparent, and *abhraca* or *abhrac* is the tall. Chinabu is called *Barsa* in the spoken dialects according to the *Dhana-pancsi*; and in the same tract is there declared to be *Chinna-Chalnac*, or *Chinese Carpura*; and there is another sort of it called *Carpura-Lugam*. The last sort, called *Kasa*, is obviously

[illegible] *Chandanam* of the *Malays*, and the other of the *Cáphor-Dhanu*, according to Mr. Horsfield. The vocabulary of that language [illegible] *Dhanu*, or [illegible], in *Sonseri-Agara*, or [illegible] understood of a sort of sweet scented wood called by the [illegible] *Dhanuwan*. According to Mr. [illegible], it is called *Garoo* in Sumatra; and in the [illegible] *Agara*. The word *Agara*, or *Agaru*, signifies in general any thing [illegible] smell; and it is equally [illegible] to aloes, amber and *agallochum*; the [illegible] *Sonseri* [illegible] *Dhanu* according to Linnæus *Marpu-agara* is amber; and *Dhanu-agara* is the [illegible] *Chandana* is the sandal-wood, called also *Malayja* because it grows in *Malaya*, where the breeze, according to the *Hindus*, imparts its fragrance to the whole vegetable kingdom; and poet [illegible] than the *Malayan*, as we do the *Sabean* breezes.

Many *Agaru* [illegible] *Hill Dhanu* are *Cómedia* sometimes by merchants, but more properly [illegible] *Cómedia*, *Cómedum* and *Cómedam* are synonymous; and [illegible], in his account of the *Moluccas Islands*, says that an [illegible] for *Cómedum*, I suppose. There are [illegible] *Sudágara*, *Mahagara* or *Sarama*, and *Cómedum* or *Cómedagara*. The first or white *Agaru* or *Agar* is considered [illegible] inferior sort, though some seem to understand anthropologically it.

Lóhagara, *Lóhágara* or *Lóhagara*, is considered as a fossil, (*Lóhar*) it is called *lóhágara* from *lóha*, iron, because they suppose, that its colour is occasioned by the presence of that metal, and *Lóhagara*, from its golden colour. We [illegible] called in Portuguese *Agaro* and *ambar*; but these words,

[illegible] supposed to origi-
nate from the spoken [illegible] *Chishdag*, [illegible] black *dgmu*, [illegible] seal
and *Shilajit*, [illegible] bitumen, or *Petroleum*, [illegible] name for [illegible]
[illegible] or stone, [illegible] Arabic [illegible] has made
Silajit, and *Mineralum*. It is [illegible] sulphur [illegible] sometimes it is found
in [illegible] and this [illegible] which we call [illegible] and
the *French*, [illegible] *Sanscrit* [illegible] and [illegible] substance. The *Silajit* [illegible] by its name, and to be found [illegible] it is very
black, and of a disagreeable smell.

The famous [illegible] says, that [illegible] of camphire, and he
is perfectly correct; that is, [illegible] says [illegible] the [illegible]
motions of [illegible] and [illegible] camphire. [illegible] *amber* [illegible] and
[illegible] but the more modern Greek [illegible] but which is to be recognized [illegible] from their vicious [illegible] they [illegible]
[illegible] so [illegible] the [illegible] *Pallas*.

[illegible] *Pliny* [illegible] amber was called
[illegible] and that the *Hindu* [illegible] the [illegible] of the
[illegible] *Pomeranian*, which they [illegible] gold [illegible]
[illegible] was the second sort, [illegible] amber
[illegible] it was supposed to come from [illegible] was called
Mineralum, being supposed to be [illegible] fish, [illegible] was
black. The second sort was of a grey [illegible] and [illegible]
writer *Coumbar* for *Pirsuhar*. But other [illegible] authors were *Pom-*

abar, *Pu-abar* and *Ldh-abar*, [illegible] By *Pur-abar* they understood the white sort of amber, which was the best, and for this reason dearest; they said it was called *Pusab-Ambar*, or golden amber, not on account of its colour, but because it was sold for its weight of gold.

All these denominations are pure *Sanscrit*, except the first, which however appears to be a very corruption. *Pusab-abar* should be written *Sohla-Abar*, called in the *Sanscrit* lexicons *Sauvarchhra*: for in the modern dialects they currently [illegible] *Sauvarch* or *Sauvarch* or *Sohla* in *Sanscrit*. *Por-abar* is from *Parabha*, the [illegible] most excellent *abhra*, or amber; and this is confirmed by its extravagant price. *Pa-abar* or *Ca-abar* or water amber, are from the *Sanscrit Paydbhra* or *Cavabhra*, *Pay* and *Ca* being *Sanscrit* names for water. *Mis-abar* is from *Mis-abha* or *fish-amber*. None of these denominations, except *Sauvarchhra* or *Sohla-abra*, are to be found in the lexicons, for the word *abhra* signifies transparent, which [illegible] applicable to ambergris, and at the same time I believe *Sohla-abra* and *Parabhra* to be two very different things. The first, being called in the *Sanscrit* lexicons, a fossil substance, transparent and of the colour of gold, is obviously the succinum of the ancients, and our amber. The *Parabhra*, or *Parabhra*, of a white colour, is the purest, and most [illegible] of all the ambergris. When Pliny says that white amber is a good, but not good enough, this must be understood of the best sort of ambergris; for white amber was hardly any fragrancy. *Parabha* [illegible] the same with *Pu-abar* or *Ca-abar*, *Parabhra* and *Ca-abar*, being [illegible] to the sea, as ambergris comes from the [illegible] and is very rarely found on [illegible] of the Indian [illegible] it is but imperfectly described by the ancients. They called it white amber, and Dioscorides, ALCYONION, conceiving it to

[illegible] *Alegy* [illegible] The *Mandar* is from [illegible] fish, in [illegible] the *jasm* [illegible] of Wine, and they also mix [illegible] with [illegible] *Petroleum*, called [illegible] *Rock* by [illegible] *Greek* [illegible].

[illegible] then [illegible] is the same substance [illegible] the [illegible] are in general [illegible] *Candit* [illegible] in general [illegible] called *Cabron* or *Char* [illegible].

[illegible] *ambara* is [illegible] books; [illegible] I suppose [illegible] that, like many proper names [illegible] lexicons; [illegible] there [illegible] an [illegible].

Amber is the name of [illegible] perfect state [illegible] by [illegible] to the gods, whom it [illegible] a [illegible] high [illegible] with [illegible] by [illegible] and who have to [illegible] before [illegible] will, when [illegible] the [illegible] of [illegible] preparation [illegible] philosophy [illegible] organism, and [illegible] made [illegible] celebrated [illegible] Lucan, [illegible] from [illegible] and [illegible] present [illegible] might have [illegible] and [illegible] great affinity; [illegible] the [illegible] of [illegible].

AMBRA is derived from [illegible] the [illegible] and seems to be a plain [illegible] word [illegible] which [illegible] derivative forms. [illegible] is [illegible] also a derivative form, and [illegible] is derived [illegible] sia the food of the gods, and as divers, on the banks of [illegible] number [illegible] were called *Ambrosiae*, *Ambrosium*, it is not improbable that the [illegible] derived from the *Sea* or *Amrit-danam* giving, producing, [illegible]

[illegible], is that our [illegible] *Agallochum* is said to be of three sorts, [illegible] and the rest, but we have [illegible] *Aloe* or *Calanagura* is not a species of *Agallochum* but a sort of [illegible], or *Mala-dhi* [illegible] *Agallochum* is called [illegible] *Dhanina*, [illegible] *Dhanina* [illegible] is to the vegetable kingdom [illegible] which grows in [illegible] of [illegible] which is [illegible] growing [illegible] *Canarin*. But [illegible] signify the island of [illegible], which [illegible] the island of *Dhanina* or [illegible]

[illegible] *Lagunum* [illegible] in the west, where [illegible] according [illegible] *Lagunum*, *Lagunum*, [illegible] *Lagunum*, *Lagunum*, [illegible] the western [illegible] called *Lagunum* or *Lagunum*. [illegible] *Lagunum* [illegible] which [illegible] transformed *Lagunum* [illegible] words used as [illegible] such [illegible] and the properties [illegible]

[illegible] the name of [illegible], it probably [illegible] from the [illegible] because it was found on the [illegible] of the [illegible] islands of the [illegible], [illegible] the sacred [illegible] is always called *Cassiteris* [illegible] for [illegible] *Tin* or metal of [illegible], including the western islands and the [illegible] to the city in [illegible] portions which [illegible] the [illegible], consisted at [illegible] came from *Britain*, which [illegible] and *Ireland* [illegible] *Amber Island*, and *Lipari*.

The western mythologists [illegible] the most [illegible] amber [illegible] great [illegible] before; and the abode of the [illegible] sheltered her fateful [illegible] according to [illegible].

"Hear, O goddess! O [illegible] light, living [illegible] Moon with bull's horns [illegible] through [illegible] Nocturnal moon! Torch-bearer! [illegible] and Bow-bearing [illegible] increasing! Wise and venerable [illegible] fruit-producing-moon! [illegible] light! [illegible] [illegible] living [illegible] measure [illegible] [illegible] Staffing [illegible] light [illegible] pearl-bearing with [illegible] light [illegible] of those who humbly [illegible] on them."

[illegible] in the city of the [illegible] do not believe that the moon receives her light from the [illegible] considered as [illegible]

yet he was a mere mortal [illegible] the time of the [illegible], and considered [illegible] such [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] information [illegible] [illegible] it is believed by [illegible] [illegible] [illegible], who have [illegible] [illegible] certain [illegible] [illegible] [illegible] [illegible] of the [illegible] period, will, with [illegible] [illegible] [illegible], [illegible] [illegible] of *Britain*, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] is [illegible] [illegible] [illegible] [illegible] [illegible] of the [illegible] called in *Sanscrit*, [illegible] [illegible] [illegible] asserted to be in *Swétam*, or the *White* [illegible] [illegible] [illegible] [illegible] itself. The aborigines of *Britain* [illegible] preserved [illegible] [illegible] [illegible] ancient name in *Lloegyr*, *Loegria*, and [illegible] [illegible] [illegible] in old *French* romances. According [illegible] [illegible] [illegible] [illegible] [illegible] *Ira Ralpa*, which [illegible] along with [illegible] [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible], was not confined to *England*, but [illegible] [illegible] [illegible] considerable part of *Europe*, as, for [illegible] [illegible] we [illegible] [illegible] [illegible], and *Cumaritas*, [illegible] that [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] those [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] parts of *Asia* [illegible] [illegible] [illegible] [illegible], one of which is [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] extremity; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] not limited [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the [illegible] [illegible] [illegible] in ancient history, [illegible] [illegible] [illegible] *Liguria*, [illegible] [illegible] [illegible] part of *Italy*, one of [illegible] [illegible] [illegible] [illegible] large [illegible] of *Germany*. [illegible] name, or *Liguria*, [illegible] [illegible] [illegible], [illegible] least to a [illegible] [illegible], was [illegible] [illegible] as [illegible] [illegible] [illegible] for [illegible] [illegible] [illegible], that [illegible] [illegible] [illegible] of *Britain* and [illegible] [illegible] it appears that they [illegible] [illegible] [illegible], [illegible] *Liguriques* [illegible] [illegible] [illegible] [illegible] called *Lloegyr* or *Liguria*.

[illegible] is the [illegible] *Iaet*, [illegible] *Iaet* [illegible] plain the [illegible] is pronounced [illegible] *Ceiri* [illegible] the [illegible] languages [illegible] from [illegible] Welsh [illegible] languages, instead of [illegible] [illegible] names of [illegible] and [illegible] [illegible] manner, [illegible] *Seine*, [illegible] *Seine* is the *Sene*.)

On the highest grounds in *Ilogan* [illegible] and called afterwards *Lego-Cenner*, *Llyra-Cenner*, *Llyr* [illegible] now [illegible] *Lilveste*, [illegible] *Lilvestre*. The [illegible] that [illegible] and it is probably the [illegible] of [illegible] *Llyr*. However, [illegible] mistaken places the [illegible] *Llyr* near the source of the river, now [illegible] *Lowland*, [illegible] of the *Cornish* [illegible] of *Tamar* called also *Lestrin*, or *Lengarn*, [illegible] I believe [illegible] the *Welsh* [illegible] *Llyr*, [illegible] *Llogan*, [illegible] *Llyr*. [illegible] the *Latin* [illegible] *Lyrcus*, *Lyrcus*, *Lyr*, *Ynys* [illegible]

The [illegible] *Pennos* established in [illegible] the [illegible] of the two *Llyrs* written *Lair* in *Irish* [illegible] with *Lary* the name of the [illegible] in their dialect [illegible] called, [illegible] signifies the [illegible]. In *Greece* the [illegible] *Lydia*, according to Herodotus and Plutarch, this [illegible] pronounced *Lara* by other authors, as Hygin[illegible].

[illegible]

[illegible] of [illegible] is probably [illegible] with the shield of [illegible], the [illegible] and [illegible] the Asiatic [illegible] [illegible] the [illegible] of [illegible] brother of [illegible] according to the [illegible] [illegible].

On the [illegible] pretty [illegible] traces of the mythic [illegible] of [illegible], which are transported by the spirit to the [illegible] of the [illegible] positively asserts, that one of [illegible] was the [illegible] principal [illegible] of the moon; and [illegible] in his *Indubais*, [illegible] declared, that the moon [illegible] of earth.(a) The [illegible] of the moon [illegible] to be *Sangrahabhi* or a celestial [illegible], [illegible] to consider the moon as an earth [illegible] which we might call a [illegible] or terrestrial moon;(b) [illegible] [illegible] of philosophers, that there [illegible] on the [illegible] to prevail then equally in the west, and the [illegible] passage from [illegible] requires no [illegible].

As *Sudhana* is the [illegible] and of the Supreme Being also, for they are [illegible] [illegible], he is called his *Tejasthana*, or the place of the [illegible] [illegible] other words his *Gunasthana*, for *tejas* [illegible] and signify refulgence, splendour. [illegible] *tejas* is [illegible] *ghritta*; yet it is declared to be *ghritta* or a [illegible] [illegible] or [illegible], or the same is expressed in other [illegible] [illegible] the splendour of its cliffs, and that of the whole is such that it is seen at a great distance; and [illegible]

(a) [illegible]

(b) [illegible] in notis.

[illegible] eyes can hardly bear it. This neighbourhood [illegible] by [illegible] the shining whiteness of its cliffs, and strangers [illegible] with admiration, as it appears from Gregorio's [illegible] to Arrian, [illegible] calls these white cliffs, *marpha* [illegible] besides the property, have in themselves nothing [illegible] Mr. Davis's [illegible] that chalk was called *marpha* by *Lucian* and the island of that name in *Greece* abounding also with chalk, from its shining white colour, [illegible] *ghrita* in *Sanscrit*. The island of *Crete*, and its [illegible] seen [illegible] *ghrita* in the *Puranas*, and *ghee* or *ghrita* [illegible] by the *Turks* to this day. For as *ghrita* in *Sanscrit* is applied to the same [illegible] *ghee*, or clarified butter, the [illegible] entirely of *ghee*, [illegible] of the *Tragedian* *derporia* says it is.

As [illegible] *Sweet-and ghrita* are synonymous [illegible] is highly probable that *England* was called also *Ghrita* [illegible] declared to be *Gerrha*, not [illegible] opinion. This [illegible] probably, and vanity also [illegible] their own *Gerrha*, whatever legends belonged to the [illegible] The *Sun* is represented floating or [illegible] on the surface [illegible] like *Helios*, and in my humble opinion it is the original [illegible] *Greek*, signified originally, light, or flame, [illegible] conspicuous as [illegible] itself. The learned and ingenious [illegible] of opinion that the primeval *Druids* did not belong to *Greece* [illegible] *Hyperborean* [illegible] *Lucian* [illegible] the ideas of those who [illegible] *Druids* [illegible] *Tuscarora* or *Tri-alliance*. The chief [illegible] that [illegible] was born in their islands; the *Arcadians* claimed [illegible] colour. And [illegible] to others, he was only brought from some [illegible] country, and [illegible]

[illegible]ted thereby. The *Pa[illegible]* [illegible] the [illegible] of [illegible] in the [illegible] of Orcus, [illegible] and the [illegible] rums, mentioned in the legends of the *Dhrua* [illegible] by the [illegible] of the [illegible] *Sarvarthadarsa* or *Dhrua* [illegible] with [illegible] the [illegible] of [illegible].

In the *Roman Hippodromus*, or *Circus*, [illegible] elimination of the [illegible] mythological system of the *Hindus*: for the [illegible] compares the whole to heaven and earth. The *Spina* or ridge in the middle represents the mountains of the continent, while the [illegible] represents a spiral line seven times revolving round it, [illegible] the charioteer on horseback passed six times near the [illegible] goal, and on the seventh, reached at last the *Ultima Meta* [illegible] marked with [illegible] or *cretæ* [illegible] *Hindus* [illegible] *pantha*, [illegible] *pratt* at Cro[illegible] *jibaum*. [illegible] like the [illegible] chariots, these being [illegible] the [illegible] end of life, for the "end of these [illegible] doom." The chariots of [illegible] the [illegible] of [illegible], have [illegible] *Tartarus*, and remain [illegible] which they [illegible] the [illegible].

There is only [illegible] the *Dhrua* [illegible] that every man after death [illegible] *Pratt* and *Meta* (for they often [illegible] the [illegible] of *Pandava*—*Chariots* [illegible] *Vishnu*), though they belong properly to [illegible] before the [illegible] of justice, the *Dhrua* [illegible] seem persons either eminent for [illegible] holiness, or notoriously infamous. There is no occasion for a [illegible] in these cases; they are immediately hurried away to their own respective places. In the *Vanaparvadha*, it is declared, that pious men go

[illegible]

[illegible]

tilum, the *Latians terminus*. It was *thum*, *thum* in *Gothick*, and the *English* word to *trim*, in its original sense, is derived from it.

The Cimbalaes were certainly within the *tin* of *Sucrim*, and of *Cachha*; from that circumstance they were probably denominated *Cachha-tir*. Thus they say in *India*, *Jungle-terry*, (*Jengal-teri*) or districts within the *tir*, or on the borders of the jungles or woods. Hence the white lead ore, that came from those islands, was called *Cassiteros* by the *Greeks*; *Kastira* in *Syro-Chaldaic*, *Castira* in *Chaldaic*, and *Arcassira* in least in *Sanscrit*, this called *Tirdu*, *Tir-tracu*, and *Rangam* are the names for it in *Rangam* is generally used in the spasser the other, and *Tir-thapu* signifies the tin, that comes from the *tir* or *tram* or territories of the west.

Swetam is repeatedly declared to be the abode of splendence and refulgence, as we have observed before. *Cirrha* in the north, exactly apposite term for this; and it seems that *Sucrim* was the hinder the north in the west. STEPHANUS of *Byzantium*, and PALAEPHATUS place an island called *Cyrene* near the columns of HERCULES. PHORCUS, says the latter, was a native of *Cyrene*, and his kingdom was beyond these pillars. PHORCUS will appear, in the course of this work, to be PARAHA or PARAHAM, the son of the *Ferahs*, who was born in *Swetam* the resplendent. *Cirrha* or *Cyrene* is connected with the fables of the *Hesperides* and *Gorgons* placed by PINDAR and APOLLODORUS, among the *Hyperboreans*. Thus it appears that *Swetam* was the western *Cerne*. The *Arabian* island in the southern *Hyperborean*, answering to *Swetam* in the west, is the island of *Sumatra*; which, as well as the peninsula of *Malacca*, is supposed by the *Pauranics*, the *Arabian* geographer and others, to be adjacent to the great island of *Sancha*, part of which retains to this day the ancient name, being called *Zingis*, *Zing* &c. The island of *Sumatra* is the modern *Cerne*,

supposed also to be adjacent to the coasts of *Africa*, and the island of *Sumatra* is also called the island of the moon, as well as the islands on the eastern coast of *Africa*.(*)

It is declared, in the *Puranas*, that the *White Island* is incapable of decay, and is never involved in the destruction and ruin, which happens at each renovation of the world, except the last, when every thing will be absorbed into the Supreme Being, who will remain alone. The *White Island* and mountain, in that, the same, in which lived Eyvson and his wife Cerunee, or Cerunea, or Ceres, according to Plato: and from the context this island was evidently in the west. Neptune married their daughter Cuno, and had by her Hesperus, who was thus called because he was born in the west. Hesper had a daughter called Creti, probably because she was born in this *Ultima Creta*. Some report, that the *Cretan* island of that name was thus called after her.

V. The *White Island* is also called the *dwipa* of *Sacu* or *Sacam*, which is the same with *Scythia* or *Saxuri*, as it was pronounced by our ancestors; or more properly, the *White Island* was part of *Sacam*, as it is positively declared in the *Matsya* and *Varaha-puranas*. From these two *Puranas* it is out of beyond doubt, that the *British Isles* are to be understood by *Sacam*: perhaps some adjacent parts of the continent are also to be included under that denomination.

In the *Matsya-Purana* we read, that in the *dwipa* of *Sacam* *Rajata-parvata-Astagiri*, called also *Somaca*, or the country or island of the moon. There the gods obtained the *Amrit*, and from thence Garuda carried it away for his mother. *Rajata-parvata-Astagiri* is a phrase, which sig-

(*) Dissert. in Hanon. Peripl. inter Geograph. vet. min.

[illegible], the country or island of *R[illegible]* or [illegible] the same with the great *Meru*, or mountain behind which the sun [illegible]

In *Sacam* is *Salad[illegible]*, a large mountainous country, called also *Cha[illegible]*. This is *Ireland*, but instead of *Chandra* we [illegible] *Ireland* as we shall see hereafter. There is also the mountain *[illegible]* and that of *Ramya*, called *Vidrupa* and *Cesha*, [illegible] proceeds VAYU, or in other words it is the place of his birth. This is [illegible] in the north-west, at the furthest extremities of the [illegible] *Puranas*; for VAYU is the guardian of the north-west quarter. *Salad[illegible]* is thus placed there, and declared to be near the mountain [illegible] which surround the world. In the *Vara[illegible]-purana* we [illegible] is the *Sadha[illegible]* mountain; near it is *Sveta*, [illegible] or island, called also *Salas[illegible]ringa*, or with an hood [illegible] the other *Puranas* this is said to be only a part of it. *Ra[illegible]* [illegible] copies *Jan[illegible]* or the silver mountain or island, is the same [illegible] *Sveta*, according to the other *Puranas*: [illegible] the mountainous country of the *Sacas*. Then *Sthaneca* [illegible] *Cesha* [illegible] *Varshani*, from which VAYU proceeds. In the middle of *Sveta* is the "great *Soma* tree." It is also declared, in the *Cha[illegible]-khanda*, that the island of *Sacam* belongs to VAYU, and that he resides there.

This is also confirmed in the *Crishna-ja[illegible]-khanda*, a section of the *Brahma-Vaivarta*. PARVATI having fled, on account of some petty quarrel with her consort MAHA-DEVA, the world was in great distress, and the poor husband also. He searched for her in vain for a long time, when he went to VISHNU, and unbosoming himself, begged he would assist in the search. Thus HARI or VISHNU and TRI-NETRA or SIVA with three eyes travelled all over the world [illegible] they found her not.

They were then at the extremity of the world, and both wept for grief and sorrow. Their tears formed a large lake, called *Asru-tirtha*, or the place of worship near the *Tearful* lake or pool. It is to the west of the *Asta-giri*, behind which the sun disappears, near the *Aswatta-vrita*, the *Bata* or *Indian* fig tree, incapable of decay. They found her at last, and being reconciled, SIVA and PARVATI travelled from *dwipa* to *dwipa*, dallying all the way; till they came back to *Canchana-bhumi*, or the land of gold, called also *Canchana-dwipa*, near the roots of the beautiful *Vilva* tree, close to the sea shore, in the *Pushpa-canana*, or flowery grove, which resounds with the humming of the proud *Bramara*, a sort of *bees*, or rather large black bees, and with the notes of the *Cocila* or *Cuckus*, and remarkable for the fragrant breezes. There he made her many presents; and remained with her an hundred years, unknown to the world. They returned at last to the house of DAKSHA, who was so pleased to see them again, that he presented them with a self moving car, the work of VISWA-CARMA or TWASHTA. Highly delighted with this present, they set off, and travelled in it till they reached near the sea, where they stopped one night under the *Vilva* near the *Asta-giri* mountain. CRISHNA having related this story to RADHA, proposes to her to follow their example. *Canchana-bhumi*, or the land of gold, is the same with *Canchana-dwipa*, or the golden island, or *Hiranya* and *Suvarnya*, which is *Ireland*; near which, in the sea, according to some, and close to the sea shore, according to others, is the famous *Calpa-vrisha*, or tree of knowledge and plenty. The lake of tears is in *Canchana-dwipa*, near the *Vilva* tree, to the west of, and not far from, the *Astagiri*, called also *Ratna-Mahan Astagiri*, or the famous *Astagiri* mountain, in the *Silan* or *White Island*.

These particulars prove that *Sweta-dwipa* is the same with *Sésam* in a more limited sense, and also part of *Siva-dwipa* in a more extensive one. Besides, *Nandi*, the bull of Siva, is said, in the *Ambrita-chandra*, a section of the *Scanda-purana*, to rise in the *Amritodara* island or *Electris*, in the *White Sea*. This is the same with the *White Island*, called *Electris* by SOTACUS, according to PLINY; and it is called also, *Amrita-shayam*, the abode or place of *Amrita*, in the *Maha-Bharata*. In the same book, he is said to rule in *Sesa*, and he himself and companions collectively, called the *Nandi-gaṇas*, are probably the *Mentores* or *Minotauri* in the island of *Sonerio* or *Rare Island*, who killed Hyllus, in the first attempt made by the *Phœnicians* to settle in that island.

It is said in the *Puranas*, that the gods had been frightened by the *Daitya Mahishasura*, or the demon in the form of a buffalo, or called in the *Deccan*, and by Sig. BAYER, *Mahisa*, they fled to the *White Island* as usual, to claim the protection of HARI or VISHNU; but in the *Vamana-purana*, this island is called *Sesa*, because it is really the same.

The *Asagiri* mountain is the same with the real *Chandra-cuta*, for it is declared that the sun disappears in the west behind them. They are also placed in the same latitude from the equator, and at the furthest extremity of the world. The *Asagiri* is called *Chandra-cuta*, and *Chandrodaya*, because the moon in her monthly course rises behind it, and they must be the same: For where the sun disappears, there the moon makes her first appearance; and according to the *Puranas*, the moon is just seen creeping at that time on the shoulders of the sun, and appearing on his forehead. Hence *Siva*, or the sun, in the west, is represented with the crescent on his forehead, under the name of *Chandra-chuta* or *Mahi*-

deva. According to the context of the *Purānas*, the *White Island* was called *Sacam* from the *Sacas*, who conquered that island, and settled in it.

In the *Varāha-purāna*, as we observed before, *Swēta* is called *Sacā*, and is also said to be part of *Sacā* in a more extensive acceptation. Then afterwards both *Swēta* and *Sacam* are put in the sixth place, where they are to be considered as one; otherwise there would be eight islands, which is a heretical assertion.

These islands are thus placed: *Jambu*, *Cusha*, *Gōmēda* or *Gōmēyam*, *Sālmali*, *Crauncha*, *Sacā* and *Pushkara*. In order to save the orthodoxy of this passage, two must be joined, and considered as one. This is easily done, from the above passages of the *Varāha-purāna* itself, and from the *Bhavishya-purāna*. A few lines after, *Swētam* and *Sacam* seem indeed to be considered as two distinct islands. Vishnu is introduced saying, "whatever man in *Jambu*, or *India*, has attached himself to me by the practice of religious duties, for the space of twelve years, will be born again in the *dwīpa* of *Cusha*, in the house of a rich man; and the gods will bow to him. From this *dwīpa* he will then migrate into *Gōmēdam* or *Gōmēda-dwīpa*, or *Plaksha-dwīpa*, and there will be king for eleven years, as there are paces in the whole length of that *dwīpa*. He will then be translated, for a certain time, into heaven: from heaven he will be born again in *Sālmala*, where he will enjoy every pleasure for eleven thousand, and eleven hundred years; and then will be a king for twelve thousand more. He will then return to *Gōmēyam*, and afterwards go into my own heaven, among the *Vishnu-loca*, where he will remain for as many years, as there are drops of water falling from the body of a man, when bathing. From thence he

"will go into the *dwipa* of *Cranchi*, and from *Cranchi* to *Swéta*, through the efficacy of his own righteousness." Brahma or Vishnu omits *Pushcara*, the seventh *dwipa*, because he has no [illegible] there, as it belongs to Brahma. Hence, in *Ceylon*, the followers of Buddha, who in Vishnu acknowledge only six inferior or terrestrial paradises, through which men pass after death, and are judged by Yamachetaja or Yama, who resides in the sixth paradise, or the *dwipa* of *Sacam*, according to Captain Mahony.(1) "But," says Bhagavan, "I will tell you what happens to men truly religious; they go at once into heaven, there to remain for as many years, as there are atoms of dust in a strong wind; from heaven they descend into the *dwipa* of *Sacam*, there to remain for a long time; after which they will transmigrate into the *dwipa* of *Swéta*."

It would appear from this, that *Swéta* is different from *Sacam*: but in that case there would be eight primary islands, which, being conformable to the system of the followers of Buddha, would be an heretical assertion. Two out of the eight islands must in reality, be but one; and from the authority of this *Purana*, which surely cannot militate against itself, and from the authority of other *Puranas* also, *Swétam* is either the same with *Sacam* or part of it. The sense, then, according to my learned friends here, who at first indeed were not a little puzzled, is, I hope, obvious. Truly religious people transmigrate at once from *Jambu-dwipa*, or *India*, into *Sacam*, or the *British Isles* in general, and after remaining a long time there, they ultimately go to *Swétam*, which is here represented as the *Ultima Cretum*, the wished for goal, where they are to remain, with a divine body, in the presence of the Supreme Being: never to transmigrate again till [illegible]

(1) See Asiatick Researches, Vol. VII. p. 32.

solution of the world. Besides, there are three paradises called *Swetas*, the celestial *Sweta* in the air, the terrestrial, and also the infernal.

These three paradises were not unknown to the western mythologists; for some placed the elysium under ground, as VIRGIL; others on the surface of the earth, as HOMER; and others again in the air. Many learned men in *India* believe, that there is but one elysium, and that on the surface of the earth.

The meaning of the above passage would then be, that truly religious men go at once into *Sweta*, the terrestrial *Swetam*, after which they are translated into the heaven of VISHNU, or *Swetam* the celestial, called the *Gō-lōcas*, and the geography of which is the same exactly with that of the terrestrial *Swetam*, but upon a larger scale: for these three *Swetams* appear as mere sections of an inverted cone, like *Méru*, to which they are compared. The *Sanscrit* expression of *Swarga-bhumi*, or celestial earth or region, is perfectly synonymous with our terrestrial paradise, since the word paradise is become synonymous with heaven, the abode of the blessed. The terrestrial moon of divines in the west is the island of the moon, which was a terrestrial heaven. Besides this, they had also, according to MACROBIUS, a celestial earth or region, which they very aptly mistake for the moon: but this was no other than the *Gōlōca* of the [illegible], perfectly above the terrestrial moon or *Swetam* in the air.

CHRISTIAN divines, and even commentators, who reason sometimes conformably to certain ideas once prevailing, and probably the remains of some old system, throw some light on this subject. ENOCH was translated into a terrestrial paradise, or *Swerga-bhumi*; of this there

can be no doubt, says Cardinal BELLARMIN; for if he been translated into the celestial earth, or paradise, he could never come back to teach the *Gentiles*. This paradise, according to the Jewish divines, or at least the *Essenians*, a most religious and austere sect of them, was situated in the west, beyond the ocean. As the translation of ENOCH, during life, would have been at best, but a very disagreeable one, learned commentators, like the *Pauranics*, soon reflected that this terrestrial paradise is by no means liable to the vicissitudes, which desolate at certain periods the rest of the globe. Others thought that ENOCH was in that celestial earth, or region, above the highest mountains, and near the path of the moon. BOCHARTUS [illegible] places it in the air, where ENOCH lives, with many other devout people, among whom are the nine persons, who never tasted death, according to the *Talmudists*. The daughter of PHARAOH, and ESDRAELON, the negro, are among them; but the *Hindus* reckon only seven of those privileged persons. Those, who place the *New Jerusalem* in a material and literal sense, place it in the third heaven or sky, like the upper *Swerga*, or *Olympus* in the heaven of the moon, but not in the moon, exactly like the celestial *Swerga*, or the *Gulleos* of the *Hindus*; and *Chandra-loka* in Sanscrit implies the heaven, or rather the path of the moon.

SWETA-DWIPA is denominated *Saccan*, from the *Saca* or *Sacs*, who conquered that island, and settled there. The fact of the *Sacas* being in possession of that island at an early period, is mentioned in the same *Purana*, called *Vaccha*. BHAGAVAN or VISHNU, is introduced mentioning several privileged places in *India*, the wonderful powers and efficacy of which are such, that, whatever man dies there, even accidentally, whether clean or unclean, righteous or unrighteous, immediately transmigrates into

Sadcam, and becomes a king, or at least a great man there. One of these famous places is the *Coca-mucha-mandala* in the mountains to the north of *India*.

THERE was a man, who lived on flesh, and went to *Coca-mucha*: there he caught a fish; a *syena*, or falcon, snatched it hastily from his hands, but let it fall on *Coca-mucha*. The fish transmigrated immediately, and was born the son of king *Saca*: he was strong and beautiful. This flesh-eater gave then a piece of flesh to his wife to dress: it a *gridhra*, or vulture, attempted to carry it away, but the flesh-eater brought her down with an arrow, and she fell and died at *Coca-mucha*. She transmigrated, and was born the daughter of the king of *Indra-puri*. When of age they were married, and their nuptials celebrated at *Saca-Ananda-pura* or *Saca-Mandala-pura*. The husband was regularly troubled every day at noon, with the head-ache. Physicians, and men highly skilled in the sacred books, were consulted in vain. His wife asked him, what his illness could be owing to. "It is necessary," says he, "that you should "know before, the history of my birth; and, of this I will inform you, "if you will accompany me to *Coca-mucha*." She went to her father and mother-in-law, to ask leave for both to go there. They at last gave their consent with infinite reluctance, and after journeying a long time, they arrived at *Coca-mucha*. The husband began to dig the ground, and brought up bones. "These," says he, "these are my bones in a "former generation. I was then a fish; a bird of prey seized me by "the head. The head-ache, you see, was occasioned by the deep im-"pression of his talons." He was there cured, according to the context, of his head-ache by going to the *Coca-mandalam*; he obtained the eight *Siddhis*, and returned to *Sweta-dwipa*. "Thus," says BHAGAVAN

or VISHNU, every one of those, who attach themselves to me, and die at the *Good-mandala*, go to *Swet-dwipa*, or the *White Island*. The inhabitants of *Saca-nandana-pura*, on hearing this wonderful and miraculous account, renounced the world, and obtained *moksha*, or eternal bliss. Thus, ultimately the fish, and the bird of prey, were reunited to me. Thus I have related to you the wonderful story of king SACA. Whoever, like him, goes to the *Good-mandala*, obtains the eight *Siddhis*."

THE king of the *Sacas*, being simply called SACA, or MAHA-SACA, implies that he was the first king of the *Sacas* in *Swetam*; otherwise he would have been called *Saca-pati*. This is the rule, though probably not always strictly adhered to. *Sacaya-mandala*, his capital, or more properly *Saca-nandana*, signifies the delight of king SACA, like the *German, hist*, in composition. There were four towns called *Nandana*, all in the west according to the *Puranas*; of these, two were in *Swetam*; and out of the four, three belonged to SAWES'A. The first and most ancient of these three, was in the *Indus* or *Sindhu Sea*: the second in *Swetam*, belonging to *Garuda*, is called *Swa-Nandana-puri*, or the self-delighting city. The situation of the third is very obscurely mentioned, and of course is not easily ascertained: but it is said in the text, that this place is at, or near, the *sthan* of MAHADEVA. There is no date affixed to this legend; neither is there any circumstance, which might assist in fixing the time of the conquest of *Swetam* by the *Sacas*. The *Sacas* are often mentioned in the *Puranas*, as a most powerful nation: their name is often introduced, but in general terms only, and any thing material or interesting is seldom recorded of them. They are spoken of in terms by no means derogatory, or disre-

rectful: though they are considered as heretics, and ranked of course among the impure tribes.

They are represented as living originally in the countries bordering on the *Chaos* of *Oxus*. We find them afterwards spreading themselves into *Persia*, and in the *Hariparvam* section the 18th, we find that RAJA BAHU was vorsted by the *Sacas*, and the greatest part of his country taken from him by them, in conjunction with the *Yavanas*, those of *Cambija* or *Gazni*, the *Paradas*, *Pahlavas*, the *Hathayas* or *Persians*, and the *Tala-janghas*. His son SAGARA, having obtained the *Agneyastram*, or fire arms (whatever they were,) from AURVA-RISHI, attacked the *Sacas* and the confederates, and after several bloody conflicts, obliged them to submit. He wanted to extirpate the whole race, but they applied to the sage VASISHTHA, who pacified SAGARA in some measure, and granted them life, on very harsh conditions. He ordered the *Yavanas* to shave their heads entirely; the *Sacas* half only; he spared the *Cambojas*, but shaved the beards of the *Pahlavas*, and obliged them all to perform the *puja* and *homa*, according to the usual rites of the *Chettris* or warriors, to which class they belonged. It was at that time, according to learned *Pandits*, that the *Sacas* began their emigrations toward the west; and this is certainly probable enough. RAJA BAHU and his son SAGARA, according to the genealogical account received in my essay on the chronology of the *Hindus*, lived about 2000 years before the *Christian* era. The *Sacas*, who lived to the north of the *Danube*, declared to HERODOTUS, that from their first settlement in that country, to the invasion of DARIUS, there were exactly 1000 years, neither more nor less. This shows that they did not speak at random, and that their reckoning may be depended on. This places their permanent settlement in that part of the country, exactly 1508 before CHRIST.

Though we cannot fix the time of the conquest of the *White Island* by the *Saccas*, yet we find it asserted in the *Puranas* that they were in possession of it, at least of a great part of it, in the time of CRISHNA. I have shown before, that CRISHNA lived 1570 B. C. and that he was born probably 1499 before our era. He married at the age of twenty, and his son SAMBA was about twenty, also, when eighteen families of *Brahmens* went from the *White Island* to *India*, and these were *Sacas*. This partial conquest is attested by the *Puranas* for the king of *Indra-puri*, whose daughter married the son of KING SACA, was not a *Saca* or saxon, but a native prince of the *White Island*.

With regard to emigrations and colonizations, we are apt to entertain ideas, which, in my humble opinion, are far from being correct. We generally suppose that no emigration can take place, but when a country is overstocked with inhabitants; and that colonization takes place, only by approximations, that is to say, the nearest empty spot is colonized first. It appears, however, from history, that in general the numerous tribes, which emigrated, did not always advance in so slow, and regular a manner. Many other reasons, besides that of an overgrown population, determined them to emigrate. Factions at home, feuds between the leading men of a tribe, variety of opinion in religious matters, which always, but more particularly at these early times, ran very high, obliged the weakest, or those most peaceably inclined, to emigrate. These would naturally remove as far as convenient, to distant countries, leaving a vast tract of uncultivated lands, between them and their oppressors, like a barrier. These barriers became at last part of the general system of politics in *Europe*, and were made use of by the most fierce and warlike tribes in *Germany*. TACITUS has however greatly exaggerated the

extent of these barriers. The *Semnones*, says he, had desolated the country all round their own, for the space of one hundred miles, which they kept in that state as a barrier. Their own country could not be less than one hundred miles in diameter: and in that case, there was not room for two such tribes in *Germany*.

The mode of life, manners and habits of those nations at an early period, greatly facilitated these emigrations, which proceeded with great expedition; and when arrived at the place of destination, a new settlement was not attended with so many difficulties, as it would be with more civilized and polished tribes.

Nothing but conjecture has ever been advanced concerning the colonization of the *British Isles*. The opinion of the monk of *Cirencester* is a mere surmise; and of course is of no weight, for he could not have had more lights on this subject, than we have. I acknowledge that he had the *Roman* itinerary ascribed to ANTONINUS, in a more perfect state, than we have it now; and we are much indebted to him for preserving that part, which relates to *Great-Britain*; but I can never believe that there ever were memoirs of a certain *Roman* general, containing any thing about the first population, and settlement of the *British Isles*. It was not customary among the *Romans* to notice such things: and these boasted memoirs, are nothing more than the military roads through *Britain*, which he has preserved, and which we had before, but in a more imperfect condition. Should it appear hereafter, that the *Phœnicians* were *Goths*, or *Scythians*, and that the island of *Scheria* is *Britain*, it may settle nearly the time of the first emigration of the *Scythians* and other *Gothick* tribes into the *British Isles*. The *Pauranics* consider the *Romacas* (*Romaico*, the *Greek*) or *Romans*, and the *Yavanas*, as tribes of the same

family, with the *Sacas*, being alike descended from the cow *Cabbla*. The name of the famous cow *Adumba* or *Udumba* seems to be derived from the *Sanscrit Dhabala*, which signifies a white cow; in *Greek*, *Damala* is a heifer; and in *Sanscrit*, *Ud-habala* signifies the most excellent and perfect cow, the famous cow *Camadeni*.

VI. In the *Bhavishya-purana* we read that MARANDA, or the sun, has two wives: the first called RAJNI is a celestial form; the other NICSHUBHA, *immobile*, a terrestrial form, is the daughter of the famous TWASHTA, the chief engineer of the gods. NICSHUBHA is called also *Cshubha*, *mobile*, and of course is the same with HELENA and NAHALANIA, a well known goddess in the west. According to *Hindu* divines, whatever may be affirmed of the gods and everything else may be also denied, as long as we remain involved in *maya*, or bodily illusion. SANJNA, for thus she is called likewise, unable to bear the refulgence of her husband, ran away secretly, and left within her room her own shadow. MARTANDA having been informed that the real reason of his wife had fled, went to her father TWASHTA, who told him the cause of her leaving him; and that the only way to bring her back, was to allow his rays to be clipped, to which proposal the sun agreed immediately.

THUS in *Saca-dwipa* did TWASHTA place the SUN upon a potter's wheel, and clipped his rays. He then looked beautiful and charming, and was soon reconciled with his second wife, the daughter of TWASHTA, with whom he lives six months, from the winter solstice, or nearly so, to the summer solstice. Thus the *Hindus* account for the phænomenon, which takes place every day, a little before the sun disappears behind the *Astagiri* in *Swetam* or *Sacam*, when, on account of the vapours above

the horizon, and which act like a coloured glass, the sun appears deprived of its rays and splendor. It seems that TWASHTA was a little awkward at first; for it is declared, that it took him a hundred years to perform this operation, and the sun's face felt so sore after it, that TWASHTA was obliged to anoint it with such drugs as are used in *India* for sores and contusions; hence the sun's bloated appearance in the evening.

TWASHTA is now much more expert, and every evening the business is soon expedited, when the sun in his night dress immediately disappears with his consort behind the *Astagiri* in *Swelam*. NI-CSHUBHA or NEHALENYA goes to live with the sun on the seventh day of the black half of *Mágha*, answering in the year 1802 to the fifteenth of January, and she leaves him the seventh of *Sravana*, or the twenty-first of July.

THE word NEHALENYA is never used in the room of NI-CSHUBHA; it is however a *Sanscrit* word NA-HALENYA, and perfectly synonymous with NI-CSHUBHA. I have adopted it, as NEHALENYA a derivative form, is the name of a goddess peculiar to *Britain* and to some adjacent countries, as *Holland*, where her statue was found, and is described by MONTFAUCON, and I believe by several other authors.

TWASHTA, having thus obtained the fiery rays of the sun, applied the element of fire to his own purpose; introduced it into his own shop; and was thus enabled to fabricate all his tools and implements: for before that time, there was no such a thing as *Teja*, resplendence, light or fire in the world, except that of the sun, which it was almost impossible to come at, till a favourable opportunity offered itself to TWASHTA, who eagerly seized it, and obtained by gentle means, what PROMETHEUS got by stealth: and

for which he was severely punished. The Sun, after he was shorn of his rays, had no objection to his father-in-law taking them, and appropriating them to whatever use he thought proper.

The next legend from the *Bhagavata*, is most curious and interesting to us. It certainly tends to prove not only an early connexion between the *White Island*, and *India*; but also that there is a tribe of *Brahmens* in *India* to this day, actually descended from a celestial race residing originally in the *White Island*. There can be no question about the genuineness of this legend, as it is well known to learned and even unlearned *Brahmens* in general. Learned men in *India* readily acknowledge, that the *Brahmenical* tribes are by no means native of that country: they came from the north, and overspread *India*, through the pass of *Hari-dwar*; and their first settlement was at *Ayodhya* or *Canoge*. This they readily acknowledge, though they cannot produce any documents on that subject from the sacred books.

They also acknowledge, that the light of revelation came from the west, and that the *Vedas* reside in the *White Island* in human shapes. This notion is openly avowed in their sacred books as well as, that the fundamental mysteries of their religion, are intimately connected with the *White Island*; and that the momentous events, which took place in consequence of them, either to create the world, or to bring on the regeneration of mankind, and show them the path to heaven and eternal bliss, actually came to pass in the *White Island*, or its adjacent sea. However explicit this legend and several others may appear, yet we are too well acquainted with the *Puranics* to put any reliance upon them, and to consider them as sufficient authority. The

White Island is the holy land of the *Hindus*, and to it they refer every thing; and they have made it a sort of fairy land. Even the chalk with which they mark their foreheads must come from the *White Island*, no other would answer their purpose. Accordingly they suppose that VISHNU and several holy men brought numerous lumps of it at different times; and some of these, particularly that at *Dwáraca*, are as large as any county in *England*.

We may admit that some sacerdotal tribes are really *Sacas*, and that they came from the west; perhaps, as asserted, in the time of CRISHNA; but that they came from the *White Island*, as well as the *Vedas*, is questionable. Certainly it is by no means impossible; but it requires stronger proofs of it being true. As I do not write history, let us proceed to the legend in *II*.

"In the *Dwipa* of *Jambu* is the *Adya-Sthánam*: in this island of *Jamba* "are three *sthánas* of the sun, the first called *Indravan*, the second *Man-* "*dára*, and the third *Calapriyam*, as every body knows: but there is a "fourth revealed to mankind by BRAHMA, in the *lat* or countries border- "ing on the *Chandra-bhaga*, or *Chinab*: it is called *Sámba-pura*, or the "town of *Sámba*. This place is incapable of decay; and there the sun "resides.

"SÁMBA is the son of VASU-DEVA CRISHNA, born unto him from "JAMBAVATI, daughter of the bear JAMBA, slain by him. SÁMBA was "proud; he met one day DURVÁSAS, a choleric saint, and made wry faces "at him. The holy man cursed him, and wished that he might become a "leper. Soon after NÁRADA came to see CRISHNA, and spoke much in "praise of SÁMBA: "all your wives," says he, "admire him much

" CRISHNA was much nettled at this, and going into the secret apartment, he found SAMBA there, and cursed him. SAMBA, falling at his feet, humbled himself, and the father, relenting, forgave him; but the curse of the *Rishi* was not to be so easily removed, and in consequence of it a piece of iron was produced in his belly. CRISHNA advised him to direct his prayers to the sun; this he did, and was cured. He placed the image of the sun on the banks of the *Chandra-bhaga*, or *Chin-ab*, and as it was the first place erected in *Jambu* in honor of the sun, it was from that circumstance, called *Adya-sthanam*. Among the twelve suns, he chose MITRA for the good of mankind: hence the place is called *Mitra-padam*, or at the feet of MITRA, or at the friendly feet. Thus at the court of the *Grand Lamá* they say the most excellent, or at the court of *Avo*, the golden feet.

" SAMBA having obtained leave from his father to withdraw into forests, there to dedicate himself to the service of the sun, he forsook *Dwaraca*, and soon reached the northern shore of the sea of the gulph of *Cutch*, and safely travelled to the banks of the *Chandra-bhaga*, a great river which he crossed. Then he went into *Mitra-vana*, or the forest of *Mitra*, where is a sacred pool, well known to the three worlds. There he fasted in honor of the sun, performing the *Sahyam-mintram* or secret spell, inwardly repeating sacred words, and the names of the sun. There is a *Mandalam*, white, divine and *Cajeram*, enjoying the full energy of youth, or in other words incapable of decay. Such is the refulgence of this holy place, as to illumine the whole country. The sun, pleased with his austerities, said to him, "Ask your boon." "My only wish," answered SAMBA, "is, that you will receive me among your servants for ever." The sun said, "build me a town, and call it

" after you." Samba erect also in my places of worship in my honor, in " the delightful countries bordering on the *Chandra-bhaga*." He made a " statue of the sun of pure gold, and sent for a holy man to consecrate it. " His name was GAURA-MUCHA,* (called also GAURUCH-NATHA in the spoken dialects,) " and he lived in a forest" (called to this day *Gaurac'h-vau*, for *Gaura-muc'ha-vau*, or *Gaur-van*, to the north of *Cabul*.) " But the " holy man refused to come, saying that it was not lawful for him to accept " of things already belonging to the sun; for SAMBA had given all his pro- " perty to the sun. But, says he, there is a *Brahmen* called MAGA, who will " not scruple to take them. He is the son of NI-CUBHA'S (NEHALENIA) " and *Agni*, fire, and born from the heart of the sun *Aditya*," (or in other words the sun was his father, and of course TWASHTA was his grandfather.) " I don't know," says the image, " where he lives; but *Ravi*, the sun, does." " SAMBA asked the statue, which answered; " There is nobody in *Jambu*, " worthy of offering up prayers to me, that is to say, who is acquainted with " the true and most efficacious manner and rites of my worship. There is " one in *Sáca-dwipa*. Bring him here. This *dwipa* is beyond the *Salt Sea*, " and is surrounded by the *Milk Sea*. It is beyond *Jambu*, and its name " is *Sáca*. There are four tribes abounding in meritorious deeds; the " first is called *Maga*, the second *Magdsa*, the third *Mánasa*, and the " fourth *Magada*. But the *Magas* are *Brahmens*. In the *dwipa* of *Jam-* " *bu* I dwell, in the character of VISHNU, and the *Vedas* in human " shapes, chaunt my praise. In *Sálmali* I am *S'ara-Indra*; in *Craunchá* " my name is BHAVA." (Bhava is the name of the Supreme Being there to this day.) " In *S'aka*, I am *Dhá-cara*, maker or giver of light;" (because the sun rises there in his yearly course.) " In *Pushcara* I am " BRAHMA, and there I am MAHESWARA." The name of *Cusha-dwipa* being omitted in the text, it is supposed, that in the original, it stood

immediately after the word BRAHMA. "Take GARUDA, or the eagle, said the statue, go quickly and bring MAGA SAKA, sent to *Cavarcá*, to his father, who advised him to lose no time; and SAMBA, mounting GARUDA, soon arrived in *Saca-dwipa*. There he found the sage worshipping the sun, upon whom he prevailed at last to follow him. The sage said, there are eighteen families descended from me, all deeply skilled in the *Vedas*, and perfectly well acquainted with all religious rites and ceremonies, and we are ready to accompany you. They mounted GARUDA, and soon arrived at the town of *Samba*. There they consecrated the statue of the sun, and SAMBA bestowed upon them the town, and immense riches. They afterwards intermarried in the family of king BHOJA; hence they are called *Sacaas*. Since that time the town of *Samba* is become famous throughout the three worlds; and SAMBA, having bowed to the sun, to the *Brahmans*, and performed the usual procession, went to see his father at *Dwarica*."

THE town of *Samba* is very little known to us now, even to the natives. It is mentioned however by Father MONSERRATE, who accompanied the Emperor AKBAR in his expedition to *Cabul* in the year 1581. The emperor, and his army, passed in sight of *Samba*, which was then garrisoned by his troops; and MONSERRATE places it 15 minutes of long. to the east of *Jummoo*, and 20 minutes, or geographical miles, to the north of it. It cannot be far from the *Chinab*, and the word *tar* does not imply the banks of a river exclusively, but extends also to the adjacent country. Thus eighteen families of learned and devout priests, with their venerable sire MAGA at their head, came from the most distant countries in the west, from the coasts of *Saca* in the *White Sea*, to instruct the inhabitants of *India* in the most perfect

mode of worshipping the sun. They were united by the sense of the most powerful leader and chief in *India*; and though learned men here will not acknowledge, that *Sweta* and *Sáca* are the same, yet they confess, that they are close to each other in the *White Sea*, and that *Sáca* being called a *dwipa*, and *Sweta* an *Upadwipa*, or inferior *dwipa*, it must have made part of *Sáca*, though perhaps perfectly independent of it. Of course the learned of this country, and myself, differ very little in opinion about it.

In the *Bhavishya-purán'a* the sun says, "in the *dwipa* of *Jambu* I am VISHNU; there the *Védas* in human shapes are constantly chanting my praises;" but in the *Sámba-purán'a* we read in the *dwipa* of *Sweta* instead of *Jambu-dwipa*, which is the true reading, and conformable to the other *Purán'as*: and where should CRISHNA, and his son have looked for persons duly skilled in the worship of the sun, but in *Swetam*; where their prototype VISHNU resides; and is himself the sun there: and where the sacred *Védas* in human shapes, because they were not written, but orally delivered, are constantly chanting the praise of the sun. "I am *Divácara* in *Sáca*," says the sun. In the *Sámba-purán'a* we read, "I am *Bhascara* in the *dwipa* of *Sáca*." In the character of VISHNU the sun is worshipped in *Swetam* only; the divine presence of VISHNU is limited to *Swetam*, of course, it is more correct to say VISHNU resides in *Swetam*, than in *Sacam*; which would convey an inadequate idea. But the sun, in his character of *Divácara*, maker or giver of light, and BHASCARA, or the author of resplendence, is worshipped all over *Sácam*, as he is with the title of *Bhaga* in the *dwipa* of *Cráuncha*. Thus St. GEORGE, the successor of VISHNU, though greatly inferior to him, being only a *Rishi*, is the patron of the *British* empire in general, or *Sácam*; yet he is more particularly the guardian angel of *England* or *Swetam*.

The names of the four tribes are still preserved in *Britain*, and the nearest parts of the continent, in the titles of their *Ce-hendas*, or tutelary gods of families, tribes, and nations. Thus the name of the sacerdotal tribe of the *Magas*, or *Magans*, in the plural number, is still obvious in that of the god MOGON, inscribed on several stones in the north of *England*; he is the same with MERCURIUS MOGONS, mentioned in the *French* encyclopædia, from an inscription discovered at *Langres*.(1)

The tribe called *Magasa*, or of the *Magasans*, was the tribe of warriors, as declared in the *Sámba-purána*; and we have denominations MAGUSÆUS, and MAGUSÆUS mentioned in several monuments found in *Holland*, and other adjacent countries. The third tribe of merchants, called *Mánasa*, is rescued from oblivion in the name of the god MOGUNUS, from inscription in *England*. The name of the fourth or lowest class, called *Magada*, though in some manuscripts we read *Mandaga*, and *Mangada*, is still obvious in the name of the goddess MAGANA, whom the more modern *Germans* acknowledge that their ancestors had worshipped.

This tribe of *Brahmens* is still very numerous in *India*, particularly in *South Bahár*, which is acknowledged to be called, in *Sanscrit*, *Magadha*, from them. They are called *Sácas*; and, in a derivative form, *Sacadas*, from their native country; and MAGAS from their venerable sire.

The *Burmahs* call GAUTAMA, or BUDDHA, MAGA, according to Dr. BUCHANAN; and SALMASIUS says that ZOROASTER was called MOGI; certain it is, that he was a *Moga* or *Magus*. The same author thinks, that he may be the same with a certain sage, called MOGUS, by the *Greeks*, and who is said to have lived sometime before the *Trojan* war. The appel-

(1) *Encycl. Encyclop.* voce MERCURE.

lation of *Maga*, or *Magus*, was that of the priests, among the *Persians*; and from them, it passed to the laity, and to the whole nation, according to Dr. HYDE. Col. SYMES says exactly the same thing, in speaking of the *Magas* or *Mugs* of *Aracan*. As the *Magi* were apt to make an improper use of their knowledge, the words *Magia*, *Machagistia*, *Magi*, or magicians, became terms of reproach. Thus, in *Persia*, the appellation of *philosophos*, or *philosopher*, which they pronounce *Filsoof*, signifies a crafty and wicked man.

Thus we see, that the *Magas* or *Magi* extended from the *White Island*, in the west, to *Persia*, *India*, *Aracan* and the *Burmen* empire; for, according to Dr. BUCHANAN, the people of *Ava* consider the *Magas* of *Aracan* as their ancestors. They have spread their doctrine into *Ceylon*, and *Siam*; where their sacred language is called *Magadhi*, as well as *Pali* or *Bali*. According to PTOLEMY's interpreter, the *Tabassi*, a nation in *India*, were *Magas* or *Magi*. In the text we read "*Ethnos mega*, a great nation;" but it appears, that this was not the case, from their name, *Tapasvi* in *Sanscrit*, or *Tabasa*, according to the pronunciation of the inhabitants of the *Malabar Coast*, and which signifies a religious man performing *tapas* or austere penance, and given up to contemplation. PTOLEMY mentions the island of the *Magi* in the *Red Sea*, and the Bay of the *Magi* in the *Persian Gulf*. *Ireland* was called also *Muc*, which Gen. VALANCEY derives very properly from *Mogh*, *Mugh* and *Muc*. PLINY says, that from the great resemblance of ceremonies in religious worship, and other practices among the *Persians* and druids, one might be induced to believe, that *Magia*, or *Magism*, had passed from *Britain* into *Persia*.

Thus the *Magas* and *Magian*, form an uninterrupted chain from *Britain*

to *Siam*, along the belt I mentioned before, according to the *Sambo-purana*, they excelled in their religious worship of the sun, and of course of the sacred fire, which are to this day the chief rites of the worship of the modern *Magi* in *Persia*, and also in *India*, though in a lesser degree. It does not appear however, that *Magism* ever made any considerable progress in *Europe*, or what is most likely, it soon sunk, from the unwarrantable use the professors of it made of their superior knowledge: for it appears that neither the *Greeks* nor *Latins* knew the words *Magus*, *Magus* and *Magia* from the east. Besides *Magia* does not appear to be a *Sanscrit* word, having no radical root in that language; but it has one in the old *Irish*, in which it signifies divine, and is also a name of God, according to the learned GEORGE VALLANCEY. The *Telchines* are supposed to have been *Magi*, and not without reason: and SALMASIUS refers the origin of the *Magi* to a certain MERNOS, a sage, who lived in the west long before the *Trojan* war. He says the father of the *Magas*, or *Maugas*, was the offspring of the sun by EGERIA, daughter of TWASHTA, or VULCAN. He was the brother of the *Aswinau-Cumaran* or *Dioscuri*, who were peculiarly worshipped in the west, on the shores of the *Atlantic*. Considered as an individual, they appear like ASCULAPIUS or ASCLEPIUS, for, in *Sanscrit*, *aswi-cahna* signifies the chief of the race of ASVI. This epithet might, indeed, be applied to their father, the sun; and ASCULAPIUS, according to some, was the sun himself: and TWASHTA is considered, in the east, not only as a god, but as a form of the sun likewise. According to DANCHONIATHON, HELIOUS and AMYNOS were the grand-sons of TECHNITES, (the TWASHTA of the *Hindus*, for the two denominations are of the same import.) TECHNITES, or the artist, as well as the *Latin* verb *Texo*, the obsolete *Teuxo*, now *Teukhô*, in *Greek*, are derived from the *Sanscrit Tacha*. TWASHTA or TECHNITES, stands

in the eighth degree of lineal descent from SWAYAMBHUVA, ADAM or PROTOGONUS, as I shall prove hereafter from the *Puranas*. TWASHTA was the grand-father of MAGA, and of the present MANU; both answering to MADIS and AMYNUS descended from TECHNITES, according to SANCHONIATHON. From MAGUS and AMYNUS were descended MISOR and SYDYC, the father of the *Dioscuri*, *Cabiri* and *Corybantes*, one of whom was called ESCULAPIUS, or ESMOUNUS. These two names, in *Sanscrit*, are nearly synonymous; ABHI-CULA-PA, ASVA-CULA-PA and ASVA-MAGA, from his being originally descended from *Aspa* or *Abi*, a mare. According to APOLLODORUS, THYESTES, *Leda*, TWASHTA, was the father of LEDA, the mother of he (*Castor* or) *Dioscuri*. According to ACESIAS, the *Argian*, as cited by STRABO, the *Cabiri* were the grand-sons of VULCAN, otherwise called TECHNITES (or TWASHTA). Many learned men are of opinion that the *Telchines* are the same with the *Corybantes* and *Cabiri*; and if not the same, it appears, that they were related to them. The *Telchines* were famed for their skill in forging and working of metals; they moreover exercised themselves in charms, spells and divinations, like TWASHTA, who was not only conversant with the three principal *Vedas*, but also with the *Atharvana-Veda*, a most complete system of incantations and magical devices. DAD'HYACH taught this *Veda* particularly, with the three others, to the *Aswinau* or *Dioscuri*, the grand-sons of TWASHTA. He taught also TRISHUPA or TWASHTRI; that is to say, the son of TWASHTA, by his son ABHUTI. Thus the sacred *Vedas* were orally handed down to VYASA, who first presumed to write them in a book, and was contemporary with MAGA, who was sent for by SAMBA the son of CRISHNA. There appears an inconsistency in the *Puranas*: for MAGA was the child of the sun, by SUHENUA, daughter of TWASHTA, in the eighth generation from ADAM, and of course before the flood; and

here he re-appears as contemporary with CRISHNA. The *Puranas* answer to this, that, at that time, a partial renovation of the world took place; which, as we observed before, the same persons re-appear, the same events come to pass: and in the course of this work CRISHNA will appear to be the same with the *Cretan* JUPITER, and the original *Crete* to be the same with the *Crete* island in the west. Contemporary with MINOS and CRISHNA was DAEDALUS, and his nephew TALUS, a man of brass; probably a name, or very worked in brass, before the discovery of iron. DAEDALUS was the most skilful artist, that we [illegible] Lichet, the level, and many other instruments. He made statues endowed with life, and in short was another TWASHTA. He taught his nephew TALUS, who made such proficiency under him, that he brought the mechanical arts to very great perfection. He found out the potter's wheel, and the turner's lathe, attributed also to TWASHTA; and he was the first who contrived a saw. TWASHTA was called also TAOSHA and TASHTA, because he was an artist, as implied by these words. DAEDALUS was thus denominated in *Greek*, for the same reason, from *Daidalos*, which signifies a skilful artist; the particle *da* being prefixed to enforce the signification. In *Latin*, the verb *dedolare* implies, to cut and [illegible], with skill, from the verb *dolare*, which is now obsolete, and out of use, [illegible]. It is derived from the *Sanscrit dala*, to cut, and, in *Russian*, *dalna* is to cut, to cut down. DAEDALUS's nephew, TALUS, was thus denominated for the same reason: thus the *French* say, *doler* and *dall'a*. Here *da* comes *a* [illegible], to cut, often pronounced *dálaca*; but the latter comes from *dala*. There is a famous *Rishi*, and skilful artist, called UTDALACA, from *Ut-dálaca*, answering to DAIDALUS; for the particle *ut* in *Sanscrit*, corresponds to *da*, in *Greek*. TWASHTA, who is called a god in the *Puranas*, is pro-

bably JUPITER DOLICHENUS, or JUPITER the artist, and the *Telchines* were probably thus denominated from the same original term, and for the same reason. DAIDALUS was the son of MICHON, the same, I believe, with ZEUS MICHIUS, or JUPITER DOLICHENUS. MICHUS is probably derived from an obsolete *Greek* verb, answering to the *English* verb, *to make*, hence *mechanos*, *mathina* &c.

IF the *Hindus* had been in possession of the *Vedas* in the time of CRISHNA, there would have been no occasion to send to the *White Island* for *Brahmens* skilled in the true worship of the [illegible] and [illegible] find, that the sacred *Vedas* were committed to writing and published at this very time in *India*, by the famous VYASA; at the time, I say, that the *Magi* made their appearance in *India*. And it is acknowledged that these sacred books came originally from the west, and as they were committed to writing about the time that the *Magas* arrived in *India*, it might be supposed, that they brought this sacred treasure with them, and delivered it orally to VYASA, who committed it immediately to writing: for which deed he is highly censured by some. But, what solves the difficulty at once, is, that the famous VYASA is declared to have abided for so long a period in the *White-Island*, that he obtained the well known surname of DWAIPAYANA, or he who resides in the island. For thus in the *White-Island* emphatically [illegible] VISHNU is called DWAIPAYANA, which, like *Dwipa-stha*, does not imply a person, who had resided for sometime in the island, but an inhabitant of the island. VYASA is called DWAIPAYANA in the *Maha-Bharata*, section of the *Santiparva*, paragraph of the *Mocsha-Dharma*, where we read, "Our "spiritual guide is CRISHNA-DWAIPAYANA-MUNI, or the MUNI, who made "the *Island* his [illegible] and who is a form of VISHNU or CRISHNA;

and this MUNI is acknowledged by every body to be VYASA. Having made japa in honor of NARAYANA, or having inwardly repeated his sacred names, he flew through the air, to the [illegible] of the Nectar Sea (*amrita-sagara*) the abode of *amrita*, and performed *puja* in honor of the God of Gods, at his own place of abode, *Paramatma*, *Sapta-vanam*, which is the *White Island*. (For *vanam*, in *Sanscrit*, signifies an uninhabited place, a forest; also the dwelling of an hermit, in such a place; and it is of course synonymous with *aranya*, a desert, and an hermitage.) According to LUCAN, the priests, not only of the *Persians*, but those of the *Parthians*, *Bactrians*, *Choarasmians*, *Arians*, *Sacæ* or *Saxons*, and other barbarous nations, were equally called *Magi*. Indeed all those nations were so many tribes descended from the *Sacæ*.

It was not the intention of the children of MAGA to remain in *India*; and accordingly they had previously bargained with GARUDA, that he should carry them back to *Sacam*, as soon as they had completed the object of their mission. To this GARUDA agreed; but JARASANDHA, king and lord paramount of *India* at that time, and whose capital city was *Rajagriha*, in *South Behar*, prevailed on them to come to him, to perform certain religious rites, and to teach him, as well as the priests in his dominions, the true worship of the sun. They agreed to it; and when they had acquitted themselves of their promise to the king, they wanted to return to *Sacam*, but GARUDA refused to carry them there, as they had broken the terms of the agreement; which was, that he, GARUDA, bound himself to carry them back as soon as the object of their mission to *Sacam* was accomplished, instead of which they had gone to JARASANDHA, and spent much time with him. Deterred from returning back to *Sacam* on account of the immense distance, they were forced to remain in *India*.

King BHOJA, a vassal of JARA SANDHA, invited them into his own country, called *Caruca-desa*, south of the *Ganges*, the name of which still remains in that of the small town called *Balhaepoor*. They accepted of the invitation: he gave them lands, and they married into his family; to one of them he gave his own daughter, and on that account, they are called *Bhojacas*.

The country was called, from them, *Magad'ha*: its proper name is *Cicata*, and *Gaya* is part of it. Some of them went toward the east, and settled in *Maga*, and adjacent countries, where the sacerdotal tribe goes still by the name of *Maga*, according to Col. Syms, who calls them *Mogos*, which sounds exactly like *Magas*, in *Sanscrit*. From them the whole nation is known in *Bengal* under the name of *Magas* or *Mugs*. This denomination is very ancient in that part of *India*, for they are mentioned by PLINY, under the name of *Macco-Calinga*, or the *Magas* living on the sea shores of *Calinga*. These *Magas* must have degenerated, as they are now considered as heretics, being followers of BUDDHA. The *Brahmens* from *Scythia*, are certainly considered, in *India*, as a respectable tribe; yet a little jealousy and reciprocal animosity, seems to prevail. In the first place it is forbidden, in the *Dharma-Sastra*, to holy and pious men, to dwell in *Magad'ha*, and even to go into that country, under pain of losing the fruit of their good works, and their stock of righteousness. Four places of worship are excepted, *Gaya*, the river *Pomphin* (*Punyapunya*), the hermitage of *Chyavana*, and *Rajagriha*, in the hills of *South Bahar*, where JARA SANDHA resided occasionally, and where he was born. The *Brahmens* of *Magad'ha* answer, that the prohibition is by no means on their account, and as it is their own country, they are not defiled by living in it, no more than the *Brahmens*, who live on the banks

[illegible] *Cranmer*, by [illegible] against them as that their grandsire, [illegible] lands, houses &c. which had been [illegible] according to the *Sastras*. The [illegible] the sun, and seven [illegible] lands &c. which had [illegible] and this certainly [illegible] Greek and tribes give some hints, but they [illegible] little knowledge they [illegible] about [illegible] upon the [illegible] and [illegible] the worship of the [illegible] and the [illegible] origin of [illegible] words of the [illegible] and [illegible] to be [illegible] supposed. They may have [illegible] ignorance [illegible] of the truth [illegible] and disciples of the [illegible] source they have [illegible] the *Europeans* to have been [illegible] the *White Island* of [illegible] where they reside in [illegible] *Brahmans* from *Sacan* in [illegible] the others of [illegible] and give to understand that they [illegible] more knowledge than they [illegible]

[illegible] *Magas*, [illegible]

legend, brought to light by [illegible] from some [illegible] and obscure [illegible]. There is hardly a learned [illegible], who has not either read it himself, or who is not at least acquainted with the subject. It is acknowledged all over *India*, though somewhat he alluding to the sect of the *brahmenical* tribes, who endeavour to efface it as much as possible. The legend, besides, is confirmed by collateral evidence; being mentioned by several ancient authors in their writings. The most clear and explicit on this subject is Diodorus Siculus, an author, cited by Diodorus the *Sicilian*, Lactantius and Eusebius. He wrote a sacred history, which was translated into Latin by Fenestella, who lived in the 1 century before Christ. There he says, that in the country of *Panchaia*, which shall show hereafter to be *India*, there were priests, who asserted that they came originally from *Crete*, from which place they were brought into *Panchaia* by Jupiter, whilst he lived among them. The same author says, according to Lactantius, that Jupiter went from *Panchaia* with a body of *Bacchanals* to wage war against the *Titans*, whom he defeated, and delivered his parents from their confinement. Cathena, who is here called Cybele, was not properly a native, a native of *India*, but came from the *Ethiopian* island of *Meroe*. Nonnus, as has Diodorus, says, that the *Bacchanals* went from *Crete* to *India* in the time of Alexander, in order to assist Bacchus in his wars; that they took ships for him, which they navigated themselves.

There was not only a sacerdotal tribe, but also many followers of inferior classes, who were [illegible] passing through *Arabia* settled in *India*.

This journey is the [illegible] of the *Hindus*, [illegible]

(c) Diod. Dionys. lib. 3d. p. 198 and [illegible] lib. 3d. p. 118.

[illegible] Cronos, who is acknowledged to have come origi- [illegible] *White* [illegible] the [illegible] by [illegible], [illegible] of the P[illegible] [illegible] of the *Indian* Islands, [illegible] were call[illegible] *Fortunate* Islands, [illegible] the [illegible] of Kronos [illegible] Cronos [illegible] JUPITER.

In the legendary tales of Cronos, CANE and [illegible] the history of the Cr[illegible] JUPITER, SATURN [illegible] for [illegible] called *Dis* [illegible] *Rex*, of the kings [illegible] Cassa wanted to destroy the offspring [illegible] had [illegible] read [illegible] seven of his children, but the eighth [illegible] war [illegible] JUPITER, in his [illegible] have the war of the *Titans* who were, according to some, descended from Cronos: and [illegible] long [illegible] the [illegible] Cassa at last killed. Cronos [illegible] the age of 195 years. JUPITER [illegible] 195 years. These have the true sense of the [illegible] the same historical events, respecting [illegible] the world, [illegible] passed from remote ages, [illegible]

This [illegible] fully prevailed also in [illegible] for the [illegible] of PLATO maintained, that every thing that had [illegible] should have resume[illegible] former state. SOCRATES would be again [illegible] and MELITUS and the *Athenians* would again condemn [illegible] death, and heartily repent [illegible] there will be [illegible] and [illegible]

[illegible] Troy will. According to the *Egyptians* this was to be effected after a period of [illegible] years, but according to Virgil, the *Romans*, and *Etruscans*, after ten thousand years only. The *Hindus* say, that the similitude will be [illegible] after the great revolution, but that it is [illegible] so obvious at the end of the [illegible] period. According to Strabo, [illegible] Minos took for a model of his conduct the more ancient [illegible] of RHADAMANTHUS. Bouchet declares, that he wished to [illegible] the more ancient *Dharmadaja*, and the heroes of the *Edda* [illegible] themselves the names of heroes of former ages, and imitate their [illegible] as it was in their power.

These different presages prove at first sight that the *Brahmans* of the *Sara* tribe came originally from the west. It is added that they came from *Scythia*, but this cannot be *Great Greta*. It was originally understood of the *White Island* or celestial earth, for according to the ancients, the abode of the blessed was either a celestial earth below, or a terrestrial heaven above. Other nations would have said at once, that they came down from heaven. According to the *Hindus*, VISHNU or JUPITER, riding upon the eagle, left the *White Island*, in order to be born in a human shape in *India*, in the character of CRISHNA.

It was also the opinion of the ancient *Greeks*, in conformity with the notions of the *Hindus*, that JUPITER came from the islands of the blessed, which according to Homer were near the *White Cliffs*, at the western extremity of the world, as acknowledged by the ancients. Homer's notion was found in old traditions and absolute terms introduced by the unfortunate CASSANDRA, foretelling to her partner Hector, that [illegible] transa-

(1) [illegible] p. 410.

[illegible] him in [illegible] the blessed, [illegible] native country.(8) [illegible] adopted [illegible] still more wonderful, [illegible] *Brahmins* [illegible] any but [illegible] *British* [illegible] they pretend, to [illegible] forehead [illegible] and this [illegible] by [illegible] all [illegible] shall [illegible] *Saubhachandra*, *Sadhasirtha*, [illegible] and [illegible] *Jorda* [illegible] which [illegible] by Vishnu. It is acknowledged [illegible] that the *Vedas*, and this [illegible] chal, came both from the *White Island* [illegible] the west, and that many tribes emigrated [illegible] of Cashmere, into *India*, where they remain, to this day, [illegible] ed, in the *Dekkan* [illegible], a section of the *Sennadi* [illegible], the Vishnu brought the *White Island* itself into *Gujarat*, [illegible] *Dwaraca*, in the time of CRISHNA, where it is called the *Sacred Island*, though on the mainland. Various reasons are assigned for this; some say that it was on account of CRISHNA, who lived with his relations at *Dwaraca*, and who came from the original *Sacred Island*. Others say the Vishnu was afraid that the *White Island* should [illegible] *Calingas*. But the general opinion is, that VISHNU brought the [illegible] island into *Gujarat*, for CRISHNA, to be the place of his abode, and as for the [illegible] of his faithful servants, [illegible] have real and genuine [illegible] mark their foreheads with; and which [illegible] be [illegible] by dealers and carriers. It is not to be supposed that in consequence of this transportation, the *White Island* [illegible] longer is it in the west. This is by no means the case, for the [illegible], which he brought into *India* was another sea, and in [illegible] the original [illegible]

The *White Island* or rather another [illegible]

(8) [illegible] Cashmere [illegible]

[illegible] or [illegible], in the [illegible] of *Oude* as it [illegible] the [illegible] of *B[illegible]-purána*, called [illegible] *Mahanagrama-[illegible]* [illegible] it [illegible] both [illegible] have been [illegible] into a [illegible] particular [illegible] ground. In that [illegible] *[illegible]* their [illegible] knowledge [illegible] clared, in the *[illegible]*, that [illegible] of a boat, brought a portion of the *White Island*, [illegible] the [illegible] fluence of the *Bu[illegible]* with the *Ganges*, at the place called [illegible] *[illegible]dódaca*, for the convenience of *Brahmens*, and for the avowed purpose of supplying them with genuine chalk. I have not seen the above passage in the *Védas*; but I was assured, that it is really to be found in the [illegible]. This is also mentioned [illegible], a section of the [illegible] where it is said that [illegible] brought *[illegible]* to the mouth of the *Bu[illegible]*. Be this as it may, it is no longer [illegible] there; and it was hinted to me, that [illegible] burned [illegible] the impure and polluted tribes, in whose possession the holy city has been for above six hundred years.

[illegible] THE *White Island* is considered in the *Puránas*, as the [illegible] of the *Mighty*. Thus [illegible], anxious to signalize himself, is [illegible] in the *[illegible]*, inquiring from NÁRADA in what part of [illegible] did the mighty ones dwell, that he might go and fight them. The mighty, says NÁRADA, live in the *White Island*. The [illegible] inhabitants of *B[illegible]*, in their romances, still call the [illegible] *[illegible]-Cedeira*, the [illegible] of the mighty ones. The *White* [illegible] declared to be the abode of the gods or *[illegible]*. This [illegible] expressed, in the [illegible] by the *Gothic* tribes, [illegible] some [illegible]

dialects of that language. Another cause for it is [illegible] *As-gard*, and we find that both [illegible] in, [illegible] *As-gard* constantly used [illegible] *Ida*, and *As-burg* is the name [illegible] called, by PTOLEMY, *Asbia* [illegible] the eastern parts of *Europe*; [illegible] learned [illegible] that it [illegible] *Paradise*.

In *Sanscrit* it would be *Isapura* or *Ispuri*, the [illegible] of the [illegible] of the gods, in which Jagh VISHNU is considered [illegible] *India* [illegible] though the *White Island* is not expressly called [illegible] repeatedly asserted to be the abode of [illegible] called [illegible] and [illegible] or God. Such also is the opinion of the divines of [illegible] of the [illegible] followers of [illegible] *Odin*, according to DUMEZIL, who [illegible] that the holy one abides in the east: and CONFUCIUS [illegible] also declared, that the holy sages was to be found there. This tradition is [illegible] in the east; for it is probable that the [illegible] *Judea* in consequence of that very notion. In the [illegible] the *Vedas* also, as I am informed, the coming of a [illegible] from the west is often foretold. This prediction, the Hindus conceive, was fulfilled in the person of CRISHNA, who came from the west [illegible] in the house of VASU-DEVA, near *Mathurá*. The *Sugata* [illegible] are in general of opinion that all the prophecies relating to the MESSIAH had been fulfilled in the person of [illegible] who first introduced the chosen people into the land of [illegible].

ISA or ISWARA is the name of the Supreme Being in *Sanscrit*. The word was pronounced HESUS by the *Gauls*, ÆSUS by the [illegible] and [illegible] tribes. As and [illegible] by the *Goths*, ÆSUS by the [illegible], and ASIOS also by them and the *Greeks* and the latter [illegible]. This probably is [illegible]

As-burgh, As-burg, [illegible] to point out the west [illegible] were denominated by the *Greeks Hesperia* [illegible] the *Gulf* having [illegible] the *White Island*, and [illegible] there [illegible] out of the reach of [illegible] the abode of the gods, toward the [illegible] *Asbury*, or *Asgard* designated the [illegible] them.

[illegible] *pa, pa* or *pur, pur*, signify a building to live in, also [illegible] to such buildings, a village, [illegible] town. *Ba, pa*, [illegible] *Welsh*, signify [illegible] written *pues*, and in *Sanscrit* we have *pus*, before certain [illegible] *Pur* and *pur*, [illegible] to [illegible], and [illegible] *Gothic*. The *Greeks* said *pyrgos*.

The [illegible] of *Tibet*, according to P. Gioseppe, place a paradise in the west in a [illegible] world, where HOPAMEN, or the Supreme Being, reigns [illegible]. This place is coeval with the world, and is without end. This is the *White Island*, which escapes the general devastation of the [illegible] by the rising water, but will ultimately be destroyed and consumed with the rest of the creation. Some are of opinion, however, that the *White Island* will survive the general wreck, because they conceive that the supreme being must have a place to exist in; otherwise he would exist no where, and of course would not exist at all. This idea, peculiar [illegible], is generally reprobated as heterodox. HOPAMEN is the same with UENBESI, according to P. Gioseppe called *Jesus judex*. *Uenbesi* [illegible] in *Sanscrit*, one of the two forms of *Vishnu*, [illegible] an emanation of [illegible], or in other words, Vishnu in the character, and with the title of [illegible], of justice. The sabaeans among the *Jews* place the throne of the divine Majesty in the west; and the *Lacedaemonians* placed

there beyond the ocean, such elysium. This idea has even been adopted by Christians, at an early period, as far as consistent with their notions of the Christian religion, for they supposed that the souls of good men provided with the sacraments, lived in some happy and blessed country, towards the extremities of the earth, *Imaus*, or *Ural* of the earth, called by the Romans the *Rudas* and mount *Atlas*. It considered as the *ne plus ultra* of the earth, it was called also *Tyle*. The word *Limbus* is not mentioned in scripture, nor by the fathers of the church, but in its room of it the words internal regions are used, as *Sheol*, *Hades*, which is nearly the same expression, for according to the learned Dr. Cudworth, the word *Sheol*, signifies the borders or skirts of the internal regions, the region of scorpions here, and the *Rephaim*, does by no means mean *Tartarus* or hell, the abode of the wicked. According to Dupuis, Cicero had said that the happy one was to be found in the west, and he introduces the followers of Euripides saying, "we die content; we are upon the point of entering into the blessed abode in the west, where we shall be received, and made partakers of his bliss."

In Mandelslo, according to the relation of the *Philippine Islands*, The Dutch collection of voyages, not only acquainted with the *Philippine Islands*, but place their elysium there, for inhabitants of the country, in Cook's Voyages, and who speak the same language, make use of the *Philippine Isles*, place also the empire of Pluto in the west, and call it *Bulutu*.

Thus, then, that the elysium placed in the west is so universal, that even the savages of America place the land of souls there also. It is very ancient, for Hesiod places the seat of the souls in the happy regions

near the ocean, and HARI at the furthest extremities of the ocean near the *White Island*.

As a native universal opinion of the *Pauranics* and *Bauddhas*, that the abode of VISHNU and of the Supreme Being is in the *White Island*, I shall not crowd passages here from their sacred books, to illustrate this assertion. Hence it is that VISHNU is called repeatedly NARA-DWIPA-VASI-NARA, NARAYANA, or NARA-SIMHA, and dwelling in the *White Island* (which is sometimes called emphatically *Dwipa*, the Island, by way of pre-eminence,) and VISHNU DWIPA-VASI, or the man who resides in the Island. VISHNU is introduced in the *Brahma-vaivartta* section of the *Krishna Janma-khanda*, saying, "In the *White Island*, I am above of justice. I shall return with portions of the gods and goddesses, to live among the Gopas, or shepherds, near *Mathurá*. This shall most certainly happen, and no body shall ever be able to prevent its taking place." All the *Avatáras* or principal emanations of VISHNU, ten in number, came originally from the *White Island*. This is also acknowledged by divines, according to an extract from the same book and section. There are many manifestations and forms of BRAHMA, SIVA, or MUNI; but the form rejected by sides in the *White Island* is the primitive one. VISHNU says the author, recalling all his emanations into the *White Island*, were into one world, in the house of VASUDEVA; and on this grand occasion, he recalled all his emanations. RAMA and NRISINGHA are complete forms, OM MUNI; but CRISHNA, the most powerful king of the *White Island*, the most perfect and complete of all VISHNU's forms. For [illegible] rejects the body of RADHA'S WAB[illegible]

[illegible] Bhag. v. 1014 [illegible] 163.

of [illegible] he who dwells in the *White Island* [illegible] famous [illegible] *Sri*, a portion of his essence. [illegible] perhaps [illegible] even [illegible] to be consolidated [illegible] the person of Christ [illegible] to be incarnated at *Gokula*.

RAMA and NARSINGHA, or the man-lion, came, as we have seen, from the *White Island*; and even HARA [illegible] was killed, either there or near it. It is the general opinion that this happened [illegible] *Pandits* whom I consulted [illegible] *Puranas*. To reconcile this, they say he was killed in both places [illegible] the *White Island*, and typically only at [illegible] VYASA is introduced asking BHEEMA, [illegible] was born, and [illegible] BHEEMA answered, "In the *White Island*, well known to all the world, lived JAMADAGNI, a great [illegible] who can at his will destroy the world, who bestows rewards, and inflicts punishments, knows the past, the future, and of whom the [illegible] stand in awe. His wife was RENUCA: in her manners, and gait, she is like RATI, the mother of CAMADEVA. The whole world gazed on her with astonishment: her eyes are more beautiful than those of the antelope of the forests: her face is like the moon: she is a goddess, incapable of decay: [illegible] *Mulapriti*, or immediately born of the Supreme Being, which is [illegible] the sovereign queen; from her was born RAMA, whom Vishnu [illegible] wars, ever victorious. RAMA, going one day to *Cailasa*, to pay his respects to MAHA-DEVA and PARVATI, was prevented from entering by GANESA, whom he knew not. Enraged at his insolence he [illegible] chop GANESA's scimeter from his hand, and cut off his head: for that circumstance, or *his* [illegible], he was [illegible] PARASU-RAMA." The story is related differently in the *Ganesa Purana*. RAMA broke

off only one of the elephant-like tusks of GANESA, which fell to the ground, with a dreadful noise, and shook the whole earth. MAHADEVA and PARVATI, who were in fond dalliance, as indeed they always are, when alone, were alarmed. PARVATI particularly was very angry, and was going to utter a dreadful curse against him, when VAMANA, an *avatara* of VISHNU, suddenly came from the *White Island*, resplendent like ten millions of suns, in a white dress, and with a white turban. "Who art you? what part of the world do you come from?" said PARVATI to him. "I am VAMANA, alarmed by the noise, and the shaking of the earth, I come from the *White Island* to see PARVATI-DEVI."

THE *Egyptians*, according to PLUTARCH, said that OSIRIS was materially the lunar world, and that he dwelt in the moon. OSIRIS, of a black complexion, is VISHNU, whose abode is in the *White Island*, called also *Chandra-dwipa*, or the island of the moon: and I think that by the *lunar world* of the *Egyptians*, we are to understand the *terrestrial moon* of the western mythologists, and the *Chandra-dwipa* of the *Hindus*. In *Tibet*, they say, that the god of wisdom resides in the moon; and the *Manichears*, whose reveries have much affinity with those of the *Hindus*, placed CHRIST, in his character of the divine sapience, in the moon; making it consubstantial with it, as the *Egyptians* did with respect to OSIRIS, and the lunar world.

XVII. IN the *Tra-lôcya-derpôna* it is said, that CHACRA-PANI NARAYANA resides in islands to the west. This is VISHNU, or NARAYANA, wielding the *Chacra* or coit. They call him also NARA-PATI, or the lord of mankind. In the *White Island*, says the author of that treatise, is the *Janma-Calpânac*, or birth tree of INDRA or BUDDHA. It is

in Shwéta-dwipa, or the *White Island*, and there to be *Cwéta-dwipa-dhipanam*, that is, the *Cwéta-dwipa* of all the *dwipas* is the first and principal. This treatise is written in the spoken dialect of the country, and the word of *Agra*. *Sir* signifies head, and *sir*, as well as in *Cwéta*, signifies great; *Sir-nor* implies either a mountain or a king above the rest. The *Sir-nor* mountains, west of the *Indus*, are called, because their heads are greater, or higher than the others.

The *Deva-vriksha* of the gods, bestows every thing that is desirable; and when JINA is going to be incarnated, the waters of the *White Sea* rise up. Near this tree the *Dicky-dis*, or cutters of JINA, cut his navel and throw it into the *White Sea*.

It appears also that the *White Island* is the *Theraphæ* of the Argonauts described by Orpheus. In the *Periplus* of *Scylax* it is described as the most proper place for taking *Tarpanas*, or libations in honor of the *Pitris*: and though not expressly called *Tarpana*, yet it is declared to be the land of *Tarpana*: and a most proper place it was, as the *Cutas* dwelt there, and in the adjacent islands: and we read of several nations going there, for the purpose of performing that ceremony. Thus the *White Island*, *Cutas*, or *Kutas*, *Sikeas*, or *Kyri*, was called also *Tarpana*, or *Theraphæ*; from which the Greeks made *Drepane*. That the *White Island* was called *Tarpana* by the *Hindoos* is asserted by Mr. LORD, when he says that VISWA-RAMA, or TWASHTA went to live in the country of *Derpe*, or *Derpen*, after having crossed many seas. This gentleman's information is generally true; though some was incorrect; and though it is found, occasionally, to differ from received opinions in this part of *India*, yet I find it in general conformable to legends, which are current in that part, in which he lived.

The *Dwipa*, or *Deepa*, which he mentions, I take to be a corruption from *Tarpanas* because CRISHNA lived actually in the *White Island*, or land of *Tarpana*, according to the *Pauránics*.

The *White Island* is also declared repeatedly, to be the land of *Tapas*, or the only proper country for performing *Tapasya*: and we find, that the ancient *Greeks* called the islands of the blessed *Thebe*, *Thebe* or *Thebai*(1) and, in the objective case, *Theben*. In the *Ayin-Acberi* written by ABUL-FAZIL, to whom the *British Isles* seems to have been unknown, is an island called *Tapana* in the very place of the *British Isles*. He had probably derived the notion from some *Bráhmens*, who said an asylum for the performance of *Tapas* was in the south-west, at the extremities of the world. Those islands, called *Thebe*, *Thebai* by the *Greeks*, were also declared to be the native country of JUPITER, VISHNU, or CRISHNA, in conformity with the *Pauránics*, and in opposition to the lying *Cretans*, as they were called in all ages.

In the *Sri-Tócya-derpanta*, *Sacá-dwipa*, or the *White Island*, is called *Nandi-dwipa*, from *Nandi* the bull of MAHA-DEVA, who resides there. No further particulars are mentioned, except that there is the *Nandi* forest. When the gods and holy men are in distress, they are always represented in the *Puránas*, as betaking themselves to the *White Island*, as a place of shelter. This opinion prevailed once in *Europe*, for HOMER introduces JUPITER telling JUNO, with whom he had quarrelled, that she might go away, and retire into the regions to the west: and CREUSA, in the *Ion* of EURIPIDES, earnestly wishes to withdraw into the same countries.

(1) Schol. in Lycophron. v. 1200. 1189 and Cantercelmotat.

The *White Island* seems to be the original *Delos*, which the *Egyptians* and *Greeks* claimed as their own property, and accordingly placed it in their respective countries. There the sun and Lunar were born, according to the *Greeks*: but the *Egyptians* said that [illegible] were only concealed there by LATONA, their nurse; for she was not their mother, according to them. LATONA, or *Latáyana*, in *Sanscrit* and the western languages, implies only a place of concealment. Both Islands were floating originally, on the surface of the water; but HERODOTUS, pitying the deplorable situation of this unfortunate island, according to Pindar, rendered it fixed and immoveable. This was not the case with the *Egyptian Delos*, according to HERODOTUS, who says that it was near Lake Lemnis: but he acknowledges that he could not perceive that it was floating, though the priests assured him that it was really the case.

THE *White Island*, or *Terrestrial Moon*, was equally floating at first; and I have before related the legend of its production from the tears or rheum of the giant ATLAS.(1)

DELOS according to some *Greek* mythologists, was formerly a woman and sister to LATONA, and was transformed into an island. The original name of DELOS, and of that woman, was *Asteria*, the sister of LATONA, and who had a famous oracle among the *Hyperboreans*. ASTERIA is then the famous goddess worshipped by the *Gothic* tribes under the name of ASTER or EASTER. *Delos*, in *Greek*, is synonymous with *Ellas* and *Ghiria*, or the resplendent, an epithet of the *White Island*. *Eynhus*, another name for *Delos*, is from the *Sanscrit* word *ain*, resplendent, and the *White Island* is also called *Chandra-cánta*, or resplendent like the

(1) Page 86.

moon. The learned and ingenious Mr. BAILLY is of opinion, that we must look for the original *Delos* among the islands to the north-west of Europe: and even the *Greeks* acknowledged, that LATONA was born in an island of the *Hyperboreans*. *Delos*, said the *Greeks*, was thus called, because it arose forth, or appeared first after the flood. This has some affinity with the opinion of the *Pauránics* on that subject: for as the *White Island* is exempted from the dissolution of the rest of the world, it appears that, when these dreadful days are over, the moon was born there according to the *Puránas*: and the sun, in the character of the son of CASYAPA, was born in the west: but the SUN and LUNUS are not considered as brothers in *India*. The *Greeks* considered the west as the above and native country of the sun, where he retired every day to rest himself in the company of his mother and of his young wife, according to the poet STESICHORUS, as cited by ATHENÆUS.(1) The moon, remaining on earth, gave general dissatisfaction to the gods, and mankind; as it gave no light: and besides the plants were poor and stunted, and their fruits of no use to mankind. In order to obtain a better and more beneficial moon, it was resolved to churn the *White Sea*: and after infinite trouble a new moon was obtained of the purest *amrita*, as consisting of the most subtile parts of the former moon, which was churned along with a certain composition made for that purpose, and flung into the *White Sea*. This new moon instantly flew up to heaven, wherein it remains, to the unspeakable benefit of the world.

YET there was still something wanting: this new moon requires a ruling power, and a moon, or another self, in a human shape. For this purpose *Atri* made a rain *tapasya*, and the *Tri-murti* appeared to him,

(1) See Rhodomanni Lect. Vol. II. p. 962.

and was incarnate in the womb of his wife ANUSUYA. SOMA or LUNUS was the son of BRAHMA, DATTATREYA of VISHNU and DURVASAS of MAHA-DEVA.

In the centre of the *White Island* resides VISHNU; at a place called *Náráyanpura*, or the city of *Náráyana*, called also *Vairavati* or *Vairámati*, for both may be used correctly. In the *Padma-purána*, section of the *Uttara-Khanda*, is the following description of this place: "In "the northern parts of the *Tóyambudhi*, or sea of fresh-water, in "*Swéta-dwípa*, the *Sanakádicas* went to see BHAGAVAN or VISHNU. "Their names are SANAKA, SANANDANA, SANATANA, SANATKUMARA, "JAYA, VIJAYA, PANCHA-SIKHA, all children of BRAHMA, and these, "with many others, reside there, near him. The *White Island* is like "the *su-bhúsha*, or mild beams of a thousand moons. Its shining shields "many *Maha-Yógis*, or great sentients, reside there, without fear or "molestation. There is a beautiful garden of *Párijata*(1) and *Chandana* "trees. There is the city *Vairávati* or *Vairámati* beautiful and full of "jewels: the consorts of the gods reside there in houses shining like the "morning sun. Its greatest ornament is a divine palace, or house, "made of precious stones and amber (*Karbura*), and adorned with "flowers. The *Apsarases* reside there, and there is a throne supported "by lions and resplendent like fire, brilliant like the sun, &c. It consists "of eight portions, like so many moons, placed like the petals of a flower. "In the centre, within the calix, *Janárdana*, or the devourer of souls, "is seated with his *insignia* in human shapes. His clothes are like the "foam of the *White Sea* when it is churned; and *Lakshmi*, with a divine "countenance, is on his left. Devout prayers and religious rites are the

(1) Coral Nyctanthes.

" only means to obtain admi[illegible] among the servants of [illegible] great
" seat at *Vishnu-pa[illegible]*, at the [illegible] of VISHNU, called also *Par[illegible]ma-pa[illegible]m*,
" or at the place of the most excellent [illegible]."

In *Asia* and the eastern parts of *Europe*, *Britain* [illegible] considered as the land of *spirits*, and the abode of the DEITY. In *Europe* they probably placed it farther to the west, in *America*. In this manner the savages of *America* place this land of spirits still further to the westward, and as it were in *Asia*. The gods and other spirits are fond of privacy, and [illegible] of mankind. Accordingly we find in the *Padma-purana*, sect[illegible] of [illegible] that our *White Island* is only the abode of an eminent, yet [illegible]stern form of VISHNU [illegible] the Supreme Being, in opposition to the other *Puranas*: and that the great and real *White Island*, called *Mahá-rajata-bhúmi*, or *Mahá [illegible]*, the great silver or white land, is beyond our *White Island*, and the mountains of *Lócálóca*. An impenetrable darkness, with a chaos-like confusion of the elements prevails beyond the mountains of *Lócálóca*, which determine the world, according to the general opinion of the *Pauránicas*; whilst some insist that it is a perfect *vacuum*. When CRISHNA, with ARJUNA, searched in every *dwipa*, for the children of his spiritual guide, or asked them from YAMA, who declared that they were not with him, he went into *Pushcara-dwipa*, or *Iceland*, to BRAHMA, who told him, that they were probably with the original VISHNU, whose abode was beyond the mountains of *Lócálóca*, in darkness and among waters. CRISHNA, in his self moving car, advanced towards *Suvarna-bhúmi* or the land of gold, and striking the mountains with his [illegible], opened an immense passage through them, which exists to this day, as every body knows. This is a very common expression in the *Puranas*, and [illegible]

course employed nothing. He went with ARJUNA, through this gap, and entered the country of *Tamó-máyi-mahá-bhúmi*, or the land of darkness. There he found VISHNU sitting in the midst of serpents, and the children of his *Guru* under his throne.

In the 18th Psalm we read, that the Supreme Being made darkness his secret place, his pavilion round about him, with dark water, and thick clouds to cover him.

In *North-America*, in *New-England* I believe, is the cave of the great Spirit, whose abode is in the lake *Mano*, in the island of the great Spirit or *Manitoalin*, according to the *Indians*. There is another cave of the great Spirit near the *Mississippi*, below *St. Antonio's Falls*, and near the *Ohio*, on the heights called the *Big-bone-licks*, is also the impression of a divine foot, as well as many paces on the old continent. In the *Padma-purána*, section of *Pátálá*, or the infernal regions, SUTA is introduced relating the most wonderful exploits, and mighty deeds of RA'MA-CHANDRA, who came originally from the *White Island*, as we have seen before, and like ST. BRANDAN long after, wished to visit the more western regions. Both at first were much at a loss, how to effect this; but with patience, courage and perseverance they succeeded. ST. BRANDAN went by sea, and was six months in this journey, in which he saw the land of the departed, called *Imá*. RA'MA-CHANDRA, having the advantage of a self moving car, performed it in very few days, in company with MAHA'-DE'VA. The day being fixed for their departure, RA'MA-CHANDRA waited anxiously for SIVA, who was delaying in a most charming grove, and had entirely forgot him. RA'MA-CHANDRA resolved to set out without him, and, as he was going to ascend his self moving vehicle, he saw a holy penitent, a *Rishi*, carrying away a woman.

who had eloped from her husband, a *Muni*, or silent contemplator. They met boldly RAMA-CHANDRA, shewing signs neither of shame nor fear. RA'MA, however, ordered the holy penitent to send away the woman, and reproached him with his scandalous behaviour. He then advanced toward the *Lócálóca* mountains, and 'SAMBHU or 'SIVA, recollecting the appointment, ascended his *vimána*, or vehicle, and with wonderful speed, soon overtook RA'MA. They then descried the *Lócálóca* mountains, on the summit of which are the paths of the planets. RA'MA-CHANDRA asked the *Muni* who was with them, what was become of his wife. The *Muni* said, she was gone to the *Tamóbhága-giri*, or the mountain of darkness, for which, he said, he was very sorry, as he was not likely to see her again. 'SAMBHU comforted him, and said we are going there also. Thus assisted with the refulgence of SAMBHU, they arrived into the land of darkness, where there are no living creature. There, one hundred millions of *yójanas* from the limits of light, in the land of darkness, is *Mahá-Rajata-bhúmi*, or the great Silver or WHITE country. In the middle of it is *Náráyaní-pura*, resplendent like one hundred millions of suns. RA'MA was astonished at this wonderful sight, in the land of the blessed, and the paradise of VISHNU. "Whose refulgence "is this?" exclaimed he. "How can we approach it? Is this the fire, "which is to consume the world, or the *máyá*, or illusion of BHAGAVA'NA? "Is my last hour arrived?" SAMBHU said, "O RA'GHAVA, or descen- "dant of RAGHU, be not dismayed: it is the *máyá* of BHAGAVA'N: none "but those, who have obtained internal knowledge, can see, or enter "this holy place. See on all sides *Rishis*, and *Munis* performing *pújá* "in honor of it. The four *Védas* reside there, and the *Romashá-* "*daya-Rishis*, or descendants of the holy ROMASHA, or LO'MA'SA, with "their wives, are performing the *pradakshiná*, (or *dextration*, or *circuit*)

" and the *Yotac'hilyas* also. LACSHMI, with her damsels, are making
" *púja* to this place of the most excellent feet. The *nanádica-Yógís* are
" meditating on it; consider attentively this pure resplendence.
" Thus I have shewn to you, *Brahm-Nirácára*, or the Supreme Being
" without a body, in *Sácára* or embodied: for *Brahm* is *Sácára* in his
" manifestations. Worldly men cannot see him: it is given only to those,
" who have obtained internal knowledge." These words of SAMBHU
were heard by those, who accompanied RÁMA; who immediately made
púja to ACYUTA, or the incorruptible god, with *Chí-cami*, *Tulsi*, *Sal-
laca*, *Malati*, *Nila-camala* or the blue lotos. The NARADA came from
cham heaven, with his hair tied up in one knot, his guitar and a small
crooked staff. SAMBHU told him that RAMACHANDRA wished to see
this place, and begged that he would go and announce him. NARADA
went, and announced RAMA-CHANDRA and MAHA-DEVA. VISHNU and
LACSHMI, with myriads of *yógís*, came out to meet their guests, and
having worshipped them, carried them to *Náráyan'a-pura*. VISHNU
asked, "How came you to this place inaccessible to mortals? Who
" is this King?" SAMBHU answered, "he is a portion of your essence:
" we saw his path, and we followed it, and he wishes very much to see
" your consort." "She is in the inner apartments, go and see her," an-
swered VISHNU. RAMA went in, and having worshipped her, said, "I have
" seen your face enough. I have obtained at last the object of my incessant
" wishes." SRI-DEVI said, "you are remarkably handsome; but your,
" your consort, is a perfect beauty!" RAMA, alarmed, retired. But CHANDRA
having deeply wounded LACSHMI, she ran after him. RAMA being
Ecápatní-gata, or faithful to his only wife, began to tremble, and VISHNU
and MAHA-DEVA were astonished. RAMA disengaged himself, and, with
his companions, having resumed their *vimána*, left the *Lócáloca* mountain;

and soon reached the *Swádadadhi*, or the sea round *Pushkara*, and went home.

The same description of our *White Island*, may be collected from various parts of the *Puráṇas*, its astonishing refulgence &c. and the commentator on the *Bhágavata*, with many other learned men, assert that these two *White Islands*, with the *Gólocas*, or the *celestial Swéta*, many millions above the *terrestrial* one in the air, are but one. Indeed the geography of them is the same exactly; the dimensions only are different, being on a much larger scale. Be this as it may, whether there be another *White Island* or country in *America*, is of little consequence, as it does not interfere with ours, and both are asserted to exist independent of each other. This notion may lead to suppose, that the inhabitants of the islands in the northern ocean, had some knowledge of *America* at a very early period. In my humble opinion, it was hardly possible that it should be otherwise, particularly when the climate was less severe: and that this was the case once, I conceive, cannot be denied. The *Pauranics* say, that this land, which surrounds the world, is called *Suvarṇa-bhúmi*, or the golden land, from its real appearance, and the quantity of gold found there. The first travellers, who visited the shores opposite to *Iceland* and *Norway*, were struck with the appearance of the rocks glittering like gold. Some of these glittering stones were brought to *Europe*, and assayed, but produced no metal. This appearance was occasioned by a sort of *Pyrites*, which abounds on these shores. Rocks with such an appearance are mentioned in the northern ocean by PLUTARCH.(1) According to our mythologists, HERCULES and PERSEUS were

(1) De facie in orbe Lunæ.

the only heroes who ever penetrated beyond mount Meru into the land of darkness.

IX. It is probable, that this Mount surrounding the known world, is altogether the result of some fanciful idea of the *Hindus*, and other nations in former ages. They conceived that it was absolutely necessary, to prevent the waters of the ambient ocean, from rushing off into the vacuum; and this idea alone was enough to establish its existence among them. I was desirous, however, to ascertain, whether some points in this imaginary boundary of the terrestrial world, could not be traced through the *Puránas*, with the track, of the real or imaginary, of some of their Deities, or heroes, from *India*, in those directions, to these parts. Very few indications and marks of such discoveries I was able to obtain, but these constantly point to the north-west quarter of the old continent, consonant with the obscure hints of the existence of such land, to be found in PLUTARCH, in the account given by SILENUS to MIDAS, and in the exploits ascribed to DIONYSUS. It is not improbable, that some or these and other circumstances from time to time, confirmed its existence. Through want of intercourse, and owing to several centuries intervening without any of these accidents recurring, which had brought to light its existence, it became problematical and doubtful for a long time, and the severity of the climate increasing in these northern regions, rendered these accidents still more uncommon. The track of CRISHNA and RAMA-CHANDRA, who came originally from the *White Island*, is pointed out, through the north-west quarter, and the two *Pushcaras*, the *British Isles* and *Iceland*, through which in the *Tradscya-derpanía* this track is supposed to pass. These facts show, that once they had in the west, as in *India*, some

confused ideas about such land as *America*: and though their notions were not clear, yet they did not doubt, at some period, of its existence. That the eastern parts of *America* were peopled from *Europe* appears to me beyond any manner of doubt; from the astonishing affinity between the languages of that part of *America*, with the *Sanscrit*, and other languages in *Europe* derived from it. For the *Sanscrit* pervades all the languages, both ancient and modern of *Europe*, in a surprising degree. *India* is by no means to be considered as the primitive and original country of the *Sanscrit* language, though it flourishes there now exclusively. The *Brahmens* acknowledge that they are not native of *India*. They entered it, they say, through the pass of *Hardwar*, and their first settlement was at *Cinoge*. Towards the east it extends to *Ava* and *Siam*, in which countries the *Pali*, or sacred language, if not pure *Sanscrit*, is at least, a dialect next to it, and its eldest daughter. Towards the west, it pervades all the ancient and modern languages of *Iran*, *Turan*, *Arabia*, *Ethiopia*, *Egypt*, the northern parts of *Africa*, and all *Europe* as far as *Ireland* inclusively; forming, as it were, a belt from the easternmost parts of *Asia*, to the extremities of the *Africa* and of *Europe*, and tending from the south-east toward the north-west. To the north of *India*, in *Tibet*, the influence of the *Sanscrit* language prevails, but in a less degree, than in *Ava*, and *Siam*. From this *Tibet* some western ramifications are to be found in *Bucharia* and *Asia*. The *Malay* language contains many words of *Sanscrit* origin; and in the *Chinese* and *Japanese*, *Sanscrit* words are to be found occasionally. The language of the aborigines of *India*, extending from the *Bay of Bengal* to *Bombay*, and inhabiting the mountainous tracts in the interior parts, has no affinity, whatever with the *Sanscrit*, or any of its dialects. The grammar too, and barren, as may be supposed, is absolutely different from that even in the

lowest dialects of the *Sanscrit*. To my great surprise, I could not find even a single word in it, either derived from the *Sanscrit*, or any of its dialects, except the names of a few articles of trade, introduced into it, but evidently not belonging to it: whilst there are a great many words obviously derived from the *Sanscrit*, in the dialects of *Brasil*, *Mexico*, of the *Caribbees*, and other tribes living on the eastern shores of *America*. In the dialects of the inland and southern parts of *Africa*, I could not even trace a single word of *Sanscrit* derivation, nor in those of the western shores of *America*. Some of the dialects of *Tartary* and *Siberia* exhibit occasionally a few words of *Sanscrit* origin; but these are not numerous, whilst none whatever are to be found in the others. Various etymologies are given of the name of the city of *Mexico*, the true pronunciation of which is *Machico*. The most probable is from the *Sanscrit Matsya*, or *Matcha*, fish; and in a derivative form, *Mats* and *Mach'hica*. The word, in the *Machico* language, is pronounced *Mecho* and *Mechoa*. According to the learned ABBÉ CLAVIGERO, the name of that country, the name of the town and province of *Michoacan* signifies the place of fish. In *Hindi*, *Machh-chhania* implies the same, and *Machh'wá-chhánia*, a place of fishermen, or *Mechoacan*. In the *Mexican* tongue *Teu-Calli* signifies the house or hall of god, in *Latin Dei-cella*, which is to be pronounced *Deu-cella*. *Dwár*, a house, in *Hindi*, *Deva* in a god, is pronounced *Deu*, *Dew* or *Dev* in several parts of the peninsula of the *Dekhan* dialect; and *Deu-wár* or *Deu-wá* is the house of god, as the word is generally pronounced in all the dialects, according to Gentoo signifies also, in that language, the place of worship. In *Hindi*, *Deotá-ce-chhá* or *Deotá-ce-chhá* signifies a place of worship, though never used. The city in *India*, or rather *Persia*, called *Bi-sotun*, the place of idols, which is used in *Persia*, and in the western parts of *India*, is

composition, and signifies place. Some believe that it was used formerly in *Sanscrit* and that *chanda* a place of metals, or mine, is derived from it; but this is not likely. *Hátoc*, in *Mexican*, is the name of the god of waters; answering to *Jalogha* in *Sanscrit*, the energy of the waters. In the *Brasilian* dialects *cunya* or *cunha*, according to the *Portuguese* mode of spelling, and *canyá*, in *Sanscrit*, signify a young woman.

Ibi, the earth, is from *Ib* and *ibe* or *iba*, in *Sanscrit*, the female power of nature, and the earth in an animated shape, or the goddess *Tellus*. *Ara* air: *ig* or *ik*, aqua: *pi*, pes, foot, *pay*. *Cuanga*, to say, is, in *Hindi*, *cuēga*, *cauga*, I shall say. *Co-anga*, to say; in *Hindi*, *Cuhunga*, I shall say. *Co*, to go, is *go* and *gai* in *Sanscrit*; in *Brasilian* *guata* is so, to go, to walk. *Mombanga*, to make, is *manwanga*, in *Hindi*, I shall make. *Ypipira*, to mount, to go up, from *upar*, upon in *Hindi*. *Can*, and *acan*, head in *Galic* also, *ac-acan*, our head. *A-out*, I come, is *hum-aute*. *Oi-out* is *woh-aute* in *Hindi*, he comes. *Ace-aout*, they come, *ye* in *Hindi* *we-auté*: in a preposition is *uai*, both in *Brasilian* and *Hindi*.

In the language of the *Caribbees*, *ac* oculus, in *Hindi* *auk*, from the *Sanscrit* *acsha*, and *achán*, from which is derived *skin* amongst the *Cherakees*. *Baica*, to eat, is in *Sanscrit* *bhucia*: *bouirobas*, a boar, or hog, is *varáha*: *jovanni*, the soul, is *jiva*, *jivan*, *ushéri*, God, is from *Lwara*: *looca*, among the *Caribbees*, is the first of the *lócas*, *lógas*, men in *Hindi*: and *Ahbolá* the evil spirit, or principle, is from *mahá-bhui*, or *mahá-bhut*, the great evil spirit, the chief of evil spirits. *Bhut* and *bhuta* are common names for devils, spectres and other evil spirits. The word *Bhu* is obsolete, and in great measure used only by women and children in *India*.

In *Virginia*, *psuose*, a bird, is from *pacchi*: *you*, *poch* is [illegible] in *Hindi*: *howar* who, and *whom*; *wastah* in *Hindi* is *wogah* in *Virginia*, *proper*, because, on account of.

In the *Caikkasah*, and *Choktah* languages, *foca* or *[illegible]* is fire; and this is an old Gothic word used in the *Edda*. *Tamac* bullock, *yáur* in *Sanscrit* *ria* to go, is *ya* in *Sanscrit* and *co* in *Latin*. *Anum-bol-bolé* in their language is in *Hindi* *hum*, or *cham-bali-bola*, I spoke the speech. This last would certainly afford much merriment, in the eastern parts of *India*, particularly, yet it would be understood. *Unchábá* is a height mountain, both in these languages and in *Sanscrit*.

These words are extracted, for the greatest part, from Reland's short vocabularies of the *American* languages. They are short indeed; for they contain only a few hundred words. In the dialects of *Peru* and *Chili*, and the northern coasts of *America*, *California* etc. I have not been able to find a single word, that had the least affinity with the *Sanscrit*, or any other language of the old continent. In the languages of *North-America*, there are fewer words from the old continent, than in those of *South America*, and of the *Caribees*. The reason is that according to tradition, the tribes, which now inhabit *North-America*, came originally from the western parts of that country, and settled there, after having either exterminated or driven away the greatest part of the inhabitants; and the *Caribees* assert, that they came originally from *Florida*.

Beyond this belt, languages have little or no affinity with the *Sanscrit*, except among such nations as are well known to have emigrated out of it. Thus the *Chinese*, who lived originally on the banks of

Oxus according to the *Puráńas*, have preserved a great many Sanscrit vocables in their language, which are engrafted upon another, unknown to us.

In the short vocabulary of the *Hottentot* language in Mr. Barrow's description of the Cape, and consisting only of eighteen words, I was surprised to find three of them pure *Sanscrit*. The first is *Surie*, the sun, in *Sanscrit surya-ráma*, water, in *Sánscrit cam*, and *ou* is the earth in both languages.

CHAPTER III.

Śwéta' Devi; or the White Goddess.

I. The White goddess, whose abode is in the *White Island*, is one of the three *Parcas* which according to the *Paurán'as*, are a *Tri-unity*, called in the singular number *Tri-Cofi-dévi-Cumári*, or the divine maid in a three-fold state.

She was born on mount *Cailásu* from the *Tri-múrti*, as related in the *Varáha-purán'a*: the three gods directed their eyes, so that their looks met into a *focus* or point, and this divine maid sprang up instantly. She is three-fold, and, as soon as she was born, she disappeared and went to the White mountain or island, *Superfluvia repanga*. She is *Tri-vidhi-dévi*, or the goddess with the triple energy: you must consider her as *Tri-vidhi* or three-fold, and these three modes are *siddhi*, because they em-

brace the whole circle of human life. It is the [illegible] of [illegible] kings: when creating, she is *Saraswatí*; when [illegible], *Vaishnavíí*; when destroying, she is *Raudrí*. [illegible] were thus produced: BRAHMA' who is of a *red* complexion, thinking on MAHADEVA, who is *white*, his *Sacti*, or energy, naturally became *white*. He then produced a damsel of that colour called SARASWATÍ, or the white goddess. She is called also BRAHMÍ-SITA'. BRAHMA', the creative power, is thus introduced, thinking on the destructive power, for a very obvious reason; for his energy is so luxuriant, that, if it were not constantly checked, in a short time it would have no [illegible] to exert itself, the creative power would cease, and of course BRAHMA' would no longer exist. But, if the power of destruction was not equally checked, he would destroy BRAHMA's works so completely, [illegible] that in a short time he would have no opportunity to exert himself. In order to [illegible] this VISHNU, or the preserving power, interposes and meditating on BRAHMA', whose creative power gives a scope to his exertions, his energy becomes *red*, like BRAHMA', and produces a damsel of a *red* complexion, called VAISHNAVÍ. RUDRA, or the power of destruction, is of a *white* complexion, but as he is meditating on VISHNU, who preserves only that he may destroy, his energy turns *black*, and becomes a damsel called RAUDRÍ, or the fearful goddess, and TAMASÍ, or black as darkness.

THUS, when we are thinking of a triangle, our blood becomes a triangle; when thinking on an object of a white colour, it then becomes *white*.

THE WHITE goddess is most beautiful. She is *Eckshará*, or her name consists of one letter. This letter is I long, and in a derivative form, it is IVA, which sounds exactly like IBVA, pronounced as a dissyl-

lable; in every woman is a fourth of I, and is really IVA or EVA. Thus ADIMA, or ADAM, is called SWAYAMBHUVA, because he is SWAYAMBHU, or the self-existing, because he is a form or a manifestation from him. She is *Sarvácshará*, that is, her names, in the sacred vocabulary, include all the letters of the alphabet: she is *Sarasvatí*, or the goddess of eloquence. BRAHMA followed the WHITE goddess, his own offspring, to the WHITE mountain or island, and there fell in love with her, and there they made *tapasya*, in order to create mankind. SIVA said to BRAHMA, prepare a large *sthán* or place for me to live in. He then took her to his bosom, and generation took place, and he had seven sons by her. BRAHMA then praised her in her threefold state, saying, "praise "to thee O *Jayas'vá*, victorious; *Satya-sambhává*, self born. *Dhruvá*, "immoveable; *Deva-yoní*, because she contains all the gods in her "womb: *Cshemá*, benign: *Sarva-sátá, Mahes'wari*, great queen of all "living beings; *Vara-ghna*, firmly seated."

The third *Cumárí*, or damsel of a black hue, is called *Rodhrí, Cálarátrí*, or black as night, and *Chamun'dá*. In other books, I am told that her name is said to be ó, or ôh. After destroying the demon RUCTA, MAHA-DEVA praised her, saying, "thou art BHEIRÓTAHARINÍ, or "who destroys living beings; large are thy teeth, and thy seat is upon "a corpse." In the *Mitra-Tantra*, her station is said to be in the south.

From her mouth there issued many *Devís* or goddesses, who instantly asked for food. MAHA-DEVA said, let them devour the fruit of the womb of any woman, who, being with child, puts on the clothes of another woman. This threefold deity resides on *Tri-cúta*, which four on her own peak, the WHITE goddess in *Cwelam*, the RED goddess in *Hiranyapur*, and *Chamun'dá* or the BLACK goddess, in the north, or on *Ayodhya*.

They have also in their [illegible] the name of these three peaks are [illegible], [illegible], and [illegible] the black mountain.

THERE are many mountains called *Rhodope* [illegible] the Thracians; and they are represented in general as consisting [illegible] or [illegible] earth; or they are said to be of that colour, and [illegible] corresponding or rather it is the same with [illegible] *Horeb*.

These three goddesses are [illegible] the *Fates* of the western mythologists, which according to [illegible] are [illegible] and [illegible] *Fate*, [illegible] is the general [illegible] of [illegible] three fold, [illegible] *Clotho*, [illegible] *Atropos*: for PLATO says that Providence, by which he understands both physical and metaphysical, is threefold. The three *Parcæ* were called also *Vesta*, *Minerva* and *Mortalis* or *Mortia*. *Vesta* is the SAKTI of BRAHMA; she is represented under the emblem of an ignited globe. MINERVA is *Prosvati* or the energy of VISHNU; and *Mortia* from [illegible] MARA, who is MARA DEVA, or MARA-HARAJA, MAHARAJA by other name [illegible] is perhaps from *mors, mortis*. These are the three *Gods* sitting in *triangle on Tri-otin*, in the infernal regions, according to THESPIUS near the *three* lakes of liquid gold, white lead, and iron[49] and between them probably was the infernal *Tri-vium* or the three roads branching out from one point, in the infernal plains, which were called also, *Elysium*, *Erebus*, and *Tartarus*. These are probably the three *Spirits* or Gods of *Schoria*, or *Shirr*, who began [illegible] SHIRRAS

(1) Plut. de Ely.

(2) Phorabon Vol. II. p. 567 and 566.

withdrew from this world.(b) There the three *Parcæ* presided over the four divisions of *Tri-loka*, combined together, and make only three parts. These four divisions of *Tri-loka* are mentioned in the *Tri-loka-de-parta*, *Swerga*, *Rasatala*, *Dhanu* and *Vajra*, but they are to be considered as three only. TIMARCHUS, in his vision of the infernal regions, saw many islands in the eighth division of the north. The friendly spirit, who pointed out to TIMARCHUS, whatever he recorded his notice in these regions, told him that there were *four* shares or portions of them. "A small portion only," says he, "of the superior parts belongs to us, the other parts are the abode of other gods." The share of PROSERPINE, introduced in our case, is one of the *four*, which are divided from each other by the Ganges, this you may survey. PROSERPINE presides in the moon, and MERCURY is her companion, thus is the infernal MERCURY or PLUTO.(c) Her portion, or share, is what the western mythologists understood, when they said, that there was really a moon on earth; or, as MACROBIUS says, a terrestrial moon: thus it appears that *Luna* is also an earth, land or country, which we should call a celestial *earth*, in *Sanscrit Swerga-bhumi*, an epithet of the *White Island*, or the island of the moon. This moon, says PLUTARCH, is a fixed body, and the emblem of the *Genii*, as the sun is the emblem of the superior deities. This some call a terrestrial *heaven*, and others a celestial *earth*. This moon, says he, belongs to *Genii* living on earth. All the islands which TIMARCHUS saw, were floating: this opinion is conformable to the notions of the *Hindus*, who conceive that the earth, and the islands are all floating upon the abyss.

(b) Plutarch [illegible] p. 561.
(c) [illegible] de Gen. Socr. [illegible] p. 580.
(c) [illegible] Vol. [illegible] p. 56.

The *Styx*, says the friendly genius to Cimalorus, is the world of hell, and determines the last position of all things. It tends in an opposite direction from *Orcus*, to the superior parts. These four divisions and regions belong, the *first* to life, the *second* to motion, the *third* to birth, and the *fourth* to death. These are again so combined, as to form three new sets or divisions; for unity, belonging to the *Empyreum*, joins the *first* and *second*; intelligence, belonging to the sun, joins the *second* and *third*; and nature, belonging to the moon, joins the *third* and *last*. Over each of these three combinations rules a *Parca*, daughter of necessity. Atropos [or Kalpa] rules over the *first*; Clotho [or Brahma] over the *second*; and Lachesis [or Vaishnavi] over the *third*, or *Selene* the moon; and on her, rest the conversions of generation. This singular combination of the numbers *three* and *four*, was in high estimation among the followers of Plato and Pythagoras. Thus, the four elements, combined together by three intervals, produced every thing that exists. This combination was really the completion of things. Thus, then, Homer and Virgil exclaim, "O *three* and *four* times happy are they!" Nor do they mean to say, that they were either twice or thrice or four times happy; but that they were made completely happy, through the fortunate combination of whatever is requisite to happiness.

The other islands have certainly their peculiarities; but the moon, which is the portion of the *Genii*, who live on earth, is more so much exposed to the fury of the *Styx*, being somewhat higher. (This is the terrestrial moon, or moon on earth, as mentioned by Lucretius "*Pythagorei Lunam esse in terra dicunt, quae sine nostro hic solum circulo editur, suspensa*" [1]. The *Styx*, however, invades the moon, or rather the

(1) Lucretius, vide Statii Interpres in Thebaid. I.

island of the moon) the *secondary* measure 177: that is to say, every sixth lunar month for 354 (the number of days in a lunar year in the *primary*) and its half, or 177, is the *secondary* measure. When the Styx rushes toward (the island of) the moon, (like the Euripus in the *Severn*) in the *secondary* measures (that is to say, at the equinoctial tides) the souls [illegible] forth into loud lamentations, through [illegible] PLUTO seizes upon a great many, who happen to fall off: some, however, who were brought on by the raging flood, contrive, by dint of exertions and good swimming, to reach the shores of the moon, who [illegible] them up. These are the souls of those, whose lot it is to die, about the time appointed for their being born again, except such as are polluted with crimes: the *Styx*, [illegible] bellowing in a most dreadful manner, does not allow them to approach; but lamenting their case, they are thrust headlong [illegible] back away to another regeneration, as you see. "Why," says TIMARCHUS, "I see nothing but dirt, since we going into the abyss, and others emerging out of it." "These are *Genii*," answered the conductor, "for such is really the case." PLUTARCH, in his discourse on the face seen in the orb of the moon, holds that the *Styx*, while raging, thrusts over many, whilst all are within reach of the shores of the moon; and even some, who had already reached the wished for land, are suddenly dragged again into the deep. Those however, who have effected their escape, and stand firm on the beach, are crowned with the plumes of constancy. There are in the moon(1) *three* principal caverns, the largest called the sanctuary of HECATE, where the wicked suffer the punishments due to their crimes. The two other caverns, or rather out-

(1) P. [illegible]. (2) P. 943.

lets, like the strait of HERCULES, of the *Caspian* and *Red Sea*, says our author, are called the long gate, [literally the *Longer Longest* or long passage leading into hell of the *Paradise*, and through which the souls must pass] one looking toward heaven, and the other towards the earth, being for the ingress and egress of the souls. The moon is the receptacle of the sensitive souls (*animæ*,) which she receives, decomposes: the sun then supplying the rational souls, a new compound is formed, and the earth supplies the body. For the earth gives nothing but death; but receives back, what she gives, for the purpose of generation. The sun receives nothing, except the rational soul, which he gives. But the moon receives and gives, compounds, decompounds and divides. ARIMANIUS (or HADES,) who is placed about the sun is the beginning of generation; exactly like the destructive power of Siva in the *Hindoo*, and who is called the cause and the author of generation. PLUTHO, about the celestial moon, unites and mixes. The last, or LAPSUS, is contiguous to the earth; but is greatly under the influence of chance. For whatever being is destitute of a sensitive soul, does not exist of itself right; but must submit to the affections of another principle. For the rational soul is of its own right impassible, and is now obnoxious to affections from another quarter. The sensitive soul is a mediate and mixt being like the moon, which is a compound of what is above, and of what is below; and is to the sun in the same relation as the earth is to the moon. Well PLINY might say, with great truth, that the reminiscences of the *Druids* were such, that one would be tempted to believe, that these in the east had largely borrowed from them. This certainly surpasses every thing of the kind, I have ever read, or heard in *India*.

THESE three goddesses are obviously the *Parcæ*, or fates of the west-

[illegible] mythologists, which were *three* and *one*. This [illegible] trinity is really the *Tri-murti* of the *Hindus*, who call it the *Sakti* or energy of the male *Tri-murti*, which in reality is the same being. Though the female trinity is often mentioned, and better known among the unlearned, than the male one, it is always understood with the other, because the *Tri-murti* can not act, but through its energy, or *Sakti*, which is of the feminine gender. The male *Tri-murti* was hardly known in the west: for JUPITER, PLUTO and NEPTUNE have no affinity with the single *Tri-murti* except their being *three* in number. The real *Tri-murti* of the *Greeks* and *Latians* consisted of CRONUS, JUPITER and MARS, PROSERPINE, VESTA and SILA. To these three gods were dedicated three altars in the upper part of the great circus at *Rome*. These are the three gods, *Children* and *Sons* of BRAHMA, who has no *Sakti* of his own, produces them, and of course may be considered as their father. Thus the *Hindu* creates in general, but VISHNU, in his own *Kalpa*, assumes the character of CRONUS or BRAHMA to create, and he is really CRONUS, but he is then called BRAHMA-RUPI JANARDANA or VISHNU the devourer of souls with the countenance of BRAHMA: he is the preserver in his own character.

These three were probably the *Tripan* of the western mythologists, called also *Tritopatores*, *Tritogenia*, *Tris-cadimon*, *Tris-bior*, *Tri-metoristei*, and *Prometheus*. The ancients were not well agreed who they were, some even said that they were CONCHIS, BRIAREUS and GYGES, the sons of CELUS and the sun. Others said that they were AMALCIS, PROMETHEUS and ANTIBOLEOS, the door keepers, and guardians of the winds. Their original origin probably belonged to the mysteries of the Druids. The *Roman* college, like the *Druids*, never committed to writing,

and were forbidden to reveal.(1) As the ancients spoke by them, there can be little doubt, but that they were the three great deities of their religion. As they are said to be the guardians, gods, and leaders of the winds, they belong to the *British Isles*.

PLUTO or YAMA, NEPTUNE or VARUNA are excluded from the *Hindu* creed. JUPITER, with the eagle, is VISHNU; JUPITER PLUVIUS, and JUPITER wielding the thunder-bolt, is INDRA. In general, we may say that JUPITER is the INDRA of the *Hindus*, the *Olympic* JUPITER.

THE WHITE goddess, or SARASVATI, presides over arts and sciences; she is the *Véda*, and the *Vedas* are her offspring; the consort of BRAHMA, is the *Gayatri*, which is literally the mother of the *Vedas*. The *Gayatri* consists of certain mysterious words, which they consider as the quintessence of the *Vedas*. The three superior classes are regenerated or born again, as they say, of the *Gayatri*; in the same manner, they are born again of the spirit and water, and the mysterious name of the Triune God is real or Gayatri. From this regeneration, *Brâhmans* are called *Dwija*, or twice born. The necessity of regeneration is a fundamental doctrine among all nations, the east, as well as in the west, and we are equally *Dwija*, twice born or regenerated. There are five different *Gayatri*, according to the number of the principal deities, which are VISHNU, SIVA, the sun, fire and GANGA. That of the sun is the first, and belongs exclusively to the sacerdotal class. SARASVATI the white goddess, assuming many mystic forms, which are all alike, resides in many places; but the primitive form's place of residence is in the *White Island*, where she was worshipped

(1) Manu Sanhita lib. I. c. viii.

by NARADA, who introduced in the *Vidhe-purana* by way to PRIYAVRATA, the ancestor of SWAYAMBUVA, or ADAM, "yesterday, (*Kyo-*
"*ganc* or *mahantandine*,) O king of kings! I saw a lake in the *White*
"*Island*. There was in it a large and beautiful flower of the *Camala*,
or red lotos. On its banks I saw a damsel, seemingly not above ten
"years of age, with large beautiful eyes: I was astonished, her eyes
"were half closed. I asked the sort speaking maid: Who art you, O
"most beautiful? Why did *you* come hither? What is your business?
"Tell me, what I am to do, O well shaped maid! Thus I said, but she
"closed her eyes, and remained silent; then all my divine knowledge
"forsook me. I forgot the *Sástras*, the *Yóga-Sástras*, the *Siddha-Sástras*,
"and the *Védas* also. I perceived immediately, that she had attracted
"me wholly to herself. I was surprised and grew very uneasy. I ap-
"proached her, and I perceived a divine form in her body: on his breast
"I saw a second form, and on the breast of this a third form, whose
"eyes were red and inflamed: he was beautiful, and resplendent like
"the sun. Thus I saw three human forms in her body, which suddenly
"disappeared, and the damsel remained alone. I said then: O DEVA-
"CUMARI! divine maid! how came I to lose my *Vedas*? [illegible] me,
"most beautiful. She answered, the first form you saw in my body,
"is the *Rig-Véda*, or NARAYANA himself, whose [illegible] like fire,
"burns away all sinfulness. The other on his breast, was the *Yajur-*
"*Véda*, or BRAHMA. The third is the *Sáma-Véda*, with the countre-
"nance of RUDRA: thus the three *Védas* are three gods. Take back
"your *Védas* and *Sástras*, O NARADA! and perform your ablutions in
"this lake, the name of which is *Védasara*, or *Véda-Sarovara*, the
"lake of the *Védas*, and you will remember your former transmigra-
"tions. She then disappeared, and having performed my ablutions,

"and according to the words of the goddess [illegible], I recollected a "thousand past transmigrations."

"In my first generation, I was a *Brahman* much respected at "*Avantipura* or *Ujjayini*. I understood the *Vedas* perfectly, had many "disciples and was very rich. Reflecting one day of what little avail "my wealth would prove in the end, and of what little service my disci-"ples would be to me, I bade adieu to the world, after having divided all "my wealth among them, and went to the lake called *Sarasvata-sara* or "*Pushcara*, there to make *tapasya*."

Here the narrative breaks off suddenly, but further particulars are to be found in another place of the same *Purána* where it is said that NARADA went to the *White Island*, the inhabitants of which looked exactly like VISHNU. The first man he saw there, he took to be VISHNU himself: he then saw a second, and he looked like VISHNU also: in short they were all alike. He was astonished, and making *tapasya*, he meditated on VISHNU, for a thousand years, when he appeared to him.

He praised VISHNU, who said, "after a thousand days of BRAHMA, "thou shalt be born of him; and from thy functions, he shall give thee a "name NARADA, from *da*, to give, *Náda*, water, to the manes. He "then disappeared, and leaving my body, I was reunited to BRAH-"MA, and in the present *Calpa*, I was born his son. O king of men! "perform the *púja* in honor of NARAYANA, and you will obtain power in "this world: and after death, you will be reunited to VISHNU." The eldest son of SWAYAMBHUVA followed his advice, and having divided his kingdom, or the whole earth, between his seven sons, he made *tapasya*; and, whilst performing *japa*, or repeating mentally the sacred names of VISHNU, he obtained *moksha*, or was reunited to the Supreme Being.

II. With regard to the religion of the *Druids*, very few of its tenets have been preserved, and transmitted to us, either by the *Greeks* or the *Romans*, of whose religion and fundamental tenets we know also but little, except what relates to the exterior worship; for the sacred college at *Rome*, and the augurs, kept the whole, as a secret to themselves, as closely as the *Druids* did. But there is every reason to believe, that the religion of the *Druids* was fundamentally the same with that of the *Greeks* and *Romans*, *Scythians* or *Goths*, *Egyptians* and *Hindus*, with no greater deviations, than those, which are found in the *Christian* religion among its numerous sects. A *Hindu*, after visiting *Rome* and *Geneva*, could never be made to believe, that the religion of these two places is fundamentally and originally the same, and that they have the same scriptures.

The *Hindus* insist, that theirs is the universal religion of the world, and that the others are only deviations from the mother church. In *India* are found the four grand classes, the three first of which are entitled to the benefit of regeneration. All the rest of mankind belong to the fifth class, branching out into an innumerable variety of tribes. The idea, that the *Hindus* admit of no proselytes, arises from our not understanding the principles of that religion. We belong to it, though in a humble station: it requires no admission of course, and we are entitled to all the benefits and advantages, which the mother church offers to us. We may pray, perform the *pújá*, have the *hóma* offered for us, for our relations, and friends, paying for the same, as the other *Hindus*; we may have a *Bráhmen* for our *purohita*, or chaplain, and almoner. But the members of this church cannot, in general, rise from an inferior class to another, except they die first; and then, if deserving of it, they may be

to the elysium, and land of the blessed of the western mythologists. *Swerga*, of course, does by no means signify what we understand by heaven: the real expression for which, in *Sanscrit*, is the *Sana-locas*, or the place of those, who abide in the presence of the Supreme Being. According to divines in *India*, there are two places for good people after death, and we may choose which of them we like best. These are the *Swerga-bhumis*, or terrestrial paradises, and *Mócsha*, which includes the *Saha-locas*, or heaven, according to our ideas. To obtain these, there are two modes of worship very different from each other: for the first comprises exterior observances, and in fact is downright idolatry; in the second you are directed to reject entirely the former mode, and to worship only the Supreme Being in spirit and truth: sacrifices, pilgrimages, ablutions are then no longer required. Though they talk much of the latter, yet I could never find a single *Hindu* that would follow it, alledging that it requires a renunciation of the world, and it's pleasures, an absolute self denial; and that besides they do not conceive in what the pleasures of the *Saha-locas* may consist, as there is no eating, or drinking, nor marrying &c. On the contrary, in terrestrial paradises, they eat, drink, marry &c. The world, its pomps, and all sensual pleasures, when enjoyed without distressing our fellow creatures, is by no means a sinful state: for this reason they prefer *Swerga*, where they may become kings, great men &c. This is a sort of paradise, contrived for publicans, scribes, pharisees and other wordly persons, who in general are endowed with many virtues; which, however, remain sterile, through want of a vivifying principle. In this mode of worship, sacrifices, pilgrimages, the worship of superior emanations, and of their representations in wood, stone &c. are peculiarly requisite; and in cases of great guilt incurred, extraordinary penances, mortifications &c. If to the other system of religious worship,

we may [illegible] the mystery of redemption, [illegible] indeed being very near to the *Christian* religion.

It is the fashion now to extol the purity of the worship of the [illegible], of which we know but very little, and to suppose, [illegible] they [illegible]. Some [illegible] authors have endeavoured the same [illegible] the *Stoicks*. One [illegible] further, and says, [illegible] any one should have asked the "[illegible] *Athens* or any [illegible] he [illegible] the kings of *Persia*, "which they were idolaters of not, they would hardly have understood, "what he meant." I cannot answer [illegible] for the *Propriety* of the *Persians*: but ask a *Hindu* what his worship does, he will [illegible] readily, and without the least hesitation, answer, "*Yes, I am a* [illegible] "*idols.*" Ask, on the other hand, a *Hindu*, who is learned [illegible], "Do you worship the Supreme Being, PARAMESWARA? Do you [illegible] to him? Do you offer sacrifices unto him?" He will answer [illegible] decidedly "*no, never.*" "You certainly worship him mentally, which [illegible] "purest sort of worship, and which becomes, it seems, fashionable as it "subjects us to very little, or no inconvenience." Question, whether he will understand you, unless you have made some progress in the language. If he does, he will answer "*no*." "Do you praise him?" "*No*." "Do you meditate on his attributes and perfections?" "*No*." "What is "then that silent meditation, mentioned by some of the authors?" His answer will be, "when I perform the *pujah* in honour of some of the gods, "I seat myself on the ground, with my legs crossed in such a manner, "that each foot rests upon the opposite thigh (not under it like a tailor, "but) like those who perform *tapasya*. Then, with my eyes closed, and "looking up to heaven, my hands [illegible], and close to each "other, and a little elevated, I [illegible] my [illegible] and thoughts, and

"without moving the tongue, or using any of the organs of speech, "I say inwardly to Brahma or the Supreme Being. We are not "conscious of our being misled through *maya*, or worldly illusion, "and the original sent or sin: but we know it, through revelation "it is forbidden to address the Supreme Being, or other prayers and "sacrifices to him, for we should be worshipping ourselves but we may "adore and worship collateral emanations from him, and of an in-"ferior degree: we may adore and worship even mere images of "which kind of worship many instances are recorded, and there "are even now living ones. The worship of images is recommended "when after consecration the deity has been called down and forced "into them with powerful spells. This is the doctrine of the *Greeks* "and *Romans*; and I do not believe that there ever was any other sort of "idolatry in the world. The *Hindus* are not acquainted with the refine-"ments of *dulia* and *latria*; and the appellation of *murtti* exactly like the "word *idolum*. Εἴδωλον in *Greek*, signifies both a material and spiritual image "of the deity, or any divine being in general. The spiritual *murtis* are "portions of the Supreme Being, the material ones are the embodied "forms of the deity and statues, called also *murtti*, but more properly "*bimba* or *pratimá*, or representations of these embodied forms, and "into which the deity is forced through spells. As the words *murtti* and "*idolum* signify both the supreme emanations from the Supreme Being, "which are after his own image and resemblance, and also carved repre-"sentations of these images and idols, the word idolatry implies the "worship of these emanations, and also of statues or idols: and these "might be, of course, idols of idolaters, though they should not wor-"ship, either carved or molten images. That the *Greek* word Εἴδωλον is "synonymous with *murtti* is obvious from HOMER, who represents HE-

[illegible], the g[illegible] used, in heaven [illegible] that [illegible] idol, or [illegible] [illegible] in the Syrian fields, with the other heroes. The word *idol* [illegible] origin [illegible] sign, [illegible] an emanation or form, like [illegible]: and [illegible] signified [illegible] spectre or apparition; and the *Greeks* and *Romans* sold [illegible] [illegible] it to signify the statue of a deity; and [illegible] used in [illegible] exclusively by ecclesiastical writers.

[illegible] honours in *India* are paid to a statue but after the performance of [illegible] ceremonies. They give it first a suitable dress: [illegible] [illegible] to compel the deity to come down into it, by certain spells or [illegible]; then the officiating priest worships it. The same ceremonies were equally performed by the *Greeks* and *Romans*, and other idolatrous nations throughout the world.

They *Hindus* call the [illegible], and other [illegible], *Devatas*, because, according to scripture, they are after the image and resemblance of the Supreme Being. But they assert that they are mere portions of the divine essence. The [illegible] of the *Greeks* and *Romans* [illegible] *Jupiter*, *Juno*, *Pluto*, *Bacchus*, and other deities did ultimately resolve themselves into the Supreme Being, as asserted by the *Hindus*, because they were emanations from Him. Mythology shows that all the deities resolved themselves ultimately into the sun; and this is exactly the doctrine of the *Hindus*, who, with PLATO, [illegible] at the sun is the visible [illegible] *Brahma*, or image of the Supreme Being. The inferior deities resolve themselves into the superior ones, and these ultimately into the sun; [illegible] are [illegible] generally [illegible] by *illusion*, but other [illegible] [illegible]

[illegible] Sources, [illegible]

beings, whilst the supreme [illegible] alone exists really and absolutely. Divines and philosophers in the east, as well as in the west, [illegible] if every considered [illegible] the Supreme Being, upon [illegible] DEVA in the east, or [illegible] in the west. [illegible] presume to make any images and according to [illegible] his was exactly the case in the west; and the [illegible] never offered up prayers, nor made sacrifices to him, exactly like the *Jupiter* and he was unknown to the multitude in the west, [illegible] as in India even to this day. They speak of him in [illegible] most awful reverence, whilst they indulge themselves in the most obscene [illegible] and legends concerning the emblems, forms or deities [illegible] all ranks, exactly like the *Greeks* and *Romans*. The case is that these forms were more mental according to the opinion of several respectable schools in India, and therefore fully in the [illegible]. When a man can divest himself of every worldly affection, either good or bad, by self denial, and has [illegible] that is to say, subdued his [illegible] the internal deities disappear and concentrate themselves into the [illegible] or aiter, the *Transcendental* [illegible] discourses, and [illegible] he exclaims *I am* BRAHME [illegible] and he is [illegible] conscious of his being BRAHME. To obtain this, it is not only necessary to divest yourself of every evil desire and appetite, but also of every virtue, and laudable inclination; for virtue does not differ from vice in any way, it is vice itself, or the essence of vice; but concealed; and the difference between them is the same as between a gentle and an offensive [illegible] virtue, [illegible] is a worldly affection, which the man, who [illegible] to consider in the light of vice, as it is equally [illegible]

(1) DRAGONS. [illegible] Lib. [illegible]

Vurun's reward is *Swerga*, a temporary and local heaven, but it is insufficient to contain heaven in our sense, or eternal life. The lord of heaven is not the supreme Being among the *Hindus*, no more than in the west formerly. They believed that the *soul* was God, an emanation or portion of him. The ancient philosophers, and Cicero, say, that the soul was God. This soul is called *Atma* in *Sanscrit*, and *Psyche* or *Aulma* in *Greek*. *Animus* was the part philosophers, or *Dulce* spirit. *Anima* was *divina*, the soul in a mortal form, or emanation, according to MACROBIUS (1) and this was also the opinion of PYTHAGORAS. Whether the *Druids* of *Britain* had ideas or not, is nowhere said; but those on the continent certainly had, as well as those of *Ireland*. From a passage in GILDAS, it seems as if they had, and even some mention in history. The description given of them, shows they were not belonging to the *Romans*, as they looked *grim* and *staff*, like the *mœsta* [illegible] *nature* of the *Germans*, done without [illegible]. There is no reason why we should believe them free from the error of the other *Druids* of the continent. The little we know of their doctrine is perfectly conformable to that of the *Hindus*, except their worshipping under the oak, which they called emphatically *Dru* or the Tree. *Dru*, in *Sanscrit*, is a tree in general: it was an indeed formerly, and it signifies a forest in *Russian*. It was afterwards restricted to the oak among the *Greeks* and the *Celtic tribes*. There are no oaks in *India*, except in the mountains to the north, but the *Hindus* have other trees equally sacred, and the *Goths* had a peculiar regard for the ash tree.

THE WHITE goddess is represented with a fair complexion, mildly beaming like the moon. Her clothes are white like the foam of the

(1) Macrob. Lib. II. c. 12.

White Sea. In one hand she holds a guitar, and in the other a book, like ALBUNEA or the WHITE goddess, commonly called the *Tiburtine* SIBYL.

THE WHITE goddess, whose abode is in the *White Island*, in the middle of the *White Sea*, is the *Leuco-Thea* of the *Greeks*, which implies the same thing exactly. She was the daughter of CADMUS; but others said that she was the wife of NEPTUNE and the daughter of NEREUS or the ocean, according to PHURNUTUS. *Vara*, in *Sanscrit*, signifies water, and NARAYANA, he whose abode is in the waters. From NARAYANA, the *Greeks* made NEREON in the objective, from which they formed the right case. The *Greeks* called her also EUNE; the *Latians*, *Al-Buna*, and *Al-Bunea*. The root of these denominations is no longer to be found in the *Greek* language; but it still exists in the *Celtic* and its dialects: *Fionn*, *wen*, *ven*, signify *white*, *shining*: *Al-wen*, *Al-fionn*, *Al-Ben*, remarkably *white*. In several dialects of the peninsula of *India*, as in the *Tamult*, and also in *Ceylon*, *ben*, and *ven* signify *white*. The ancient *Greeks* said *phaennos* for white, bright, *fionn* or *phionn* in *Galic*: and the *White Island* in the *Euxine Sea*, is called *Phaenna* by PINDAR.

LEUCO-THEA is represented as the goddess of the sea, and as constantly living with the daughters of NEREUS, at the bottom of the ocean. These were her companions, and formed her retinue: hence they are called *Leuco-Theai-Nereides* by HESYCHIUS: and, as we have seen before, she was supposed by some to be daughter of NEREUS. Near *Tibur* she was called *Al-Bunea* the *Sibyl*, and represented with a book in her hand. As one of the *Parcæ*, she was the same with MINERVA, the goddess of wisdom, called also *Skirra* or the *White goddess*. She visits many places in various parts of the world, some once a year at stated times; and others she visits only every third, or fourth year. She comes

TURN, which was in use amongst the inhabitants of the Isles in the *Northern Ocean*, who celebrated, with great pomp, the entrance of that planet, into the sign of TAURUS, according to PLUTARCH.

IT is declared in the *Puránas*, and acknowledged by every body, that this momentous transaction took place in the WHITE sea: but the spot is more particularly pointed out in the *Varáha-purána*, and others. It happened in that part of the WHITE sea called the *Calas'ódad'hi* or the caldron-like sea; from its being an inland one, and surrounded on all sides, or nearly so, by the land; from which circumstance it was compared to a pot, or caldron. This sea was contiguous to the WHITE island on one side, for on account of its contiguity, the *Amrit* is said, in the *Matsya-purána*, and others, to have been produced on, or near the WHITE, or silver mountain, called there also the mountain of *Sóma* or LUNUS. On the other side it bordered on *Suvarn'a-dwípa* or *Ireland*: for we are told, in the *Vrihat-Cat'há*, that there was a sea-town in that country, called *Calas'a-puri*, from its being situated on the *Calas'ódad'hi*, or sea like a *Calas'a* or caldron. This caldron-like, or land-locked sea, is evidently the *Irish Sea*. Into it is *Calas'a*, according to the *Váraha-purána*, the gods flung all the plants, and agreed to churn it. This they did, says our author, in *Varun'áleyam* or *Varun'asyáleyam*, the abode, *áleyam*, or *st'hán* of VARUN'A, the god of the sea. His abode, to this day, is well known, and is in the very centre of that sea. The *Manx* and *Irish* mythologists, according to Col. VALANCEY, call VARUNA, *Mananan-Mac-Lir*, MANANAN, the son of the sea: and his abode, according to them, is in the *Isle of Man*, or *Mannin*, as it is called by *Irish* bards. According to General VALANCEY, it was called also *Manand*, which answers to the *Monœda* of PTOLEMY.

After the gods had fixed on the most proper time for the churning of the sea of milk, they soon perceived that it would be impossible for them to accomplish this tremendous [illegible] without the assistance of the giants. They made peace accordingly with them, under the most solemn promise to share with them the fruit of their [illegible] labours. The gods in general are represented as a weak race, but full of cunning, and very crafty; the giants, on the contrary, are very strong, and generally without much guile. The gods of the *Goths*, and of the *Greeks* and *Romans*, did not bear a much better character. Even among *Christians*, there are old legends, in which the devil is most egregiously tricked in by holy men.

Having thus settled the conditions, they all went to work, and gathered all the trees and plants, and flung them into the caldron-like sea. They then brought the mountain of *Mandara* with incredible labour. It is said that this mountain is in the peninsula, near the sea shore, and to the south of *Madras*. They placed it in the middle of the caldron-like sea, which they used for a churn, and mount *Mandara* as a churning staff. The serpent *Vasuki* served them instead of a rope, and they twisted him round mount *Mandara*, and the giants were allowed to lay hold of the snake by the head: his fiery breath scorched the giants, and they became black: the unfortunate reptile suffered much; he complained, but in vain. Mount *Mandara* began to sink; but VISHNU, assuming the shape of a tortoise, placed himself under it. In the *Kanda-purana*, chapter of the *Sanatkumára-Sanhitá*, in the eighth section, we have a most ultimate account of the churning of the WHITE sea by VISHNU, the gods and the giants: the latter had BALI at their head. After churning for five years, the froth began to appear, and after three years more, VARUNI or SURA, with her intoxicating liquor. The cup of the

mad'henú or *Súrábhí* appeared after another year's labour. According to the *Brahmán'da-pu[illegible]n'a*, she was worshipped by the gods, and both gods and giants were highly pl[illegible] they saw her. One year after, the elephant *Airávata* ma[illegible]ppearance; and the next year a horse with seven heads. Three [illegible]s after, the *Apsarás* with RAMBHA'-DE'VÍ at their head CHE[illegible]RA, or Lunus, came one year after: then, after three years more, was produced *Calá-cúṭa*, a most subtile poison, flowing in large quantities; and then VISHNU became bl[illegible]ck. It was of a fiery colour, and began to set fire to the three worlds. Mankind, being alarmed, began to call out, *Ah! Ah!* The earth, in great distress, with VISHNU, waited on SI[illegible], craving his assistance. SIVA swallowed up the poison, which stuck in his throat, and caused a most intolerable heat, which parched his throat and body. His throat turned blue; from which circumstance he is worshipped under the name of NÍLA-CANTE'SWARA, or the lord with the blue throat. He called for the *Ganges*, and placed the moon on his forehead, and snakes round his neck, whose refrigerative powers are well known. One year after, *Códan'da* appeared, or the unerring bow and arrow. The next month a conch was produced, and the next year the famous *Párijata* tree. One month after, a jewel of an azure colour, called *Caustubha*, and JYE'SHTA', or poverty, the eldest sister of LACSHMÍ, or wealth. Her dress was black, her hair yellow, her eyes red; and her teeth were like the *Cushman'da*, a sort of gourd. She looked very old, wanted many teeth, with her tongue lolling out of her mouth. She was pot-bellied; and the gods and *Daityas* were amazed at the sight of such a strange figure. Then LACSHMÍ appeared with a most beautiful countenance: her complexion was like gold, and she had large swelling breasts. Her cloaths were of the foam of the *White Sea*: in her hands she held a chaplet of *Camala* flowers, or red lotos.

The gods and giants, or demons, were [illegible] rapture, when they saw her.

After churning for twelve [illegible], a learned physician, called Dhanwantari appeared, holding [illegible] full of *Amrit* or ambrosia. The gods drank of it; but to the [illegible] they gave only intoxicating liquors. The gods kept the cow *Cámad'hení*; Indra took the elephant *Airávata*, and the sun, the horse, with seven heads. The gods seized the *Apsaras*. Siva retained *Codand'a*, or the warring bow and arrows; Vishnu laid hold of the conch *Pánchajanya*, the bow *Pánjáta*, the gem *Causthubha*, and looked wishfully at Lacshmi. [illegible] said the same [illegible]; and the whole assembly kept their eyes fixed on her. Pitamahá, or Brahma, asked Siva, to whom Lacshmi should be given. [illegible] let her be given to Vishnu; she agreed to it. [illegible] Siva said, let us send for Sagara or Oceanus, to perform the nuptial ceremony called *Pánigraha*, or laying hold of the hand, on the [illegible] of *Cártica*. The day was fixed upon, because Vishnu awoke [illegible] his eight months' slumbers, on the 11th of the same month, [illegible] the day before. Brahma then sent for Nadít or Oceanus; who [illegible] said, that his eldest sister must be married first, according to the injunction of the Vedas. A sudden gloom spread itself all over the [illegible] but Vishnu relieved them from their uneasiness, by giving her to Durvasa *Rishi*, who was unmarried: but this was not effected without [illegible] difficulty. The *Rishi* advanced with his bride, the daughter of the ocean, ever faithful to her consort, and Oceanus, taking water, poured it into the hands of the *Rishi*. Then Vishnu married Lacshmi and carried her to Vaicuntha. Upendra, with Jyeshta, went to his [illegible]. Lacshmi is the goddess of riches and fortune, and Jyeshta is poverty and misery; the last is ever faithful to her consort.

In the *Tri-chanda*, a section of the *Scanda-purána*, it is said that Varuni was given to VARUNA, the NEPTUNE of the *Hindus*. Charmed with his prize, he set off with his wife in a chariot, gently sliding along the surface of the sea, quaffing occasionally intoxicating draughts. Thus they passed through *Lancá-twára*, the gates of *Lancá*, now the straits of *Málacca*, beyond which the sage AGASTYA has an hermitage. Being intoxicated, they behaved disrespectfully to the holy man, who cursed VARUNA. He became a *Cshattri*, and was born of CHANDA, under the name of SAMVARNA, who is considered as an *Avatára* of VARUNA, the ruler of the waters, or *Sailénára*.

Besides these *ratnas*, or jewels, produced by the churning of the *Ocean*, and from which the *Ocean* is also denominated *Ratna-dwípa*, and *Maní-dwípa*, other jewels or precious things were produced also, and are mentioned occasionally in the *Puránas*. It is declared, in the *Prabhása-chanda*, a section of the *Scanda-purána*, that, after the churning, there appeared a tree entirely of gold, called *Lachmi-vrisha*, or tree of LACSHMI, or wealth. It is called also *Vaishnavá-vrisha*, or the tree of the consort of VISHNU. Its situation is ascertained from the *Kumárika-chanda*, another section of the *Scanda-purána*. BARBARICA, son of GHATOTCACHA, the son of BHIMA, the *Pandava*, wishing to learn the *Mahá-vidyá-Pashupati*, the great or secret doctrine of VISHNU, went to *Pátála*, where VISHNU resides also, through a *vivara*, or passage, under the *Lachmi-vrisha*, or *Vaishnavá-vrisha*, or tree of knowledge. There sat *Nágá-canyá*, or a damsel, in the shape (at least partly so) of a snake, performing *pújá* in honour of the *Rama-linga*. This passage is not far from *Sri-parvat*, or the fortunate mountain, and is to the west of it. *Sri-parvat* is called *Sri-dwípa* in the *Vrihat-cutha*,

[illegible] with the *White Island*. [illegible] said, [illegible] rather [illegible] the western parts [illegible] *Jagarpa-loka*, or *Invernal*. [illegible] here he [illegible] work, with [illegible] for LACSHMI [illegible] such a tree, for when she [illegible] them [illegible] hint a present [illegible] golden apple [illegible] their [illegible]

In the *Padma-purána*, section of *Bhú-chanda*, it is said, the four damsels were produced through this churning, like so many jewels. They stood at a peeping out of the caldron, and their names are SHRI-LACSHMI, VARUNÍ, or SURÁ, or JYESHTA, and CANÓDA. When [illegible] is performed on particular occasions, in honor of [illegible], they represent the *Lacshmidevi* by a water pot; and, after repeating proper spells, LACSHMI comes peeping out of the pot. She is [illegible] presents [illegible] seldom visible, as may be supposed.

In the *Brahmanda-purána*, section of *Lalitopakhyána*, it is added, that this churning produced also a plant called *Vijaya*, or victorious, which BRAHMA or SIVA kept for his own use. Then the goddess AMRITA appeared, seated in a flower of the white lotus. It is she, who grants immortality to all the world. She is SRI, prosperous; in her hand is a *Padma* flower. She sprang from the *Ksheer-mahá-nadi*, or the great and famous milky ocean; which assuming a human shape, presented her with a chaplet of *Padma* flowers. VISHWA-CARMA, or TWASHTA, made her presents of bracelets and other ornaments, from his own shop. She then went and seated herself on the breast of VISHNU. BALI and the other *Daityas* were enraged at this, and becoming outrageous, forcibly took the vase of *Amrita* out of the hands of DHANWANTARI. The gods attempted to recover it from them, but in vain. VISHNU then assumed

the form of MOHINI, a female deity, in which she encountered the illusive powers of VISHNU. The giants, at the sight of her, were thrown into a state of rapturous ecstasy, and resigned the vase to her. She then thwarted the gods and giants, by placing themselves in two rows, and to sit down. She made the giants believe, that the gods should be served first; but, being distrustful, placed himself between the sun and moon, who according to, joined him to MOHINI, who had already given him a small portion of ambrosia, or drink of immortality. She, however, cut off his head, which flew up to heaven. Having served out the giants to the gods, placed the vase on the ground, and disappeared. A dreadful conflict took place between the gods and giants. At last, the sun and moon suffered much. The gods prevail at last, and INDRA was acknowledged as sole sovereign of the gods.

In the *Rámáyana* of VALMIKI, section of the *Yuddha-cháda*, and in other *Puráńas*, it is declared that VISHNU himself cut off RA'HU's head, and that this happened on the very place, where the *Amrita* was made (*Amrita-sthána*) on the northern part of the *White Sea*, in the country of the three peaks, called *Chandra* or the moon, *Dinía* like the sun, or *Surya*, and *Vedi*, and from this name it seems that this happened on *Dróna*. From that time RA'HU is constantly endeavouring to destroy the sun and moon, like APOPHIS, according to *Egyptian* mythologies. He was thunder-struck by JUPITER, and fell, according to some, into the gulf-stream of the lake *Sidons*, called also *Arbor*, and *Sarbah*, now *Sirbon*, and one of TA'RAKA'S names signifies light of heaven, and in that character, he answers to LUCIFER. Like RA'HU, TYPHON, according to ÆLIAN, often appeared in the shape of a crocodile. Others said, this happened at *Heliopolis*, the *Pasum* of HERODOTUS. We are informed,

By [illegible] of *Byzantium*, [illegible] was smitten by lightning, and blood, *[illegible]* in *Greek* [illegible] the place, where he fell [illegible], called [illegible] and [illegible] the name of [illegible]. It was called also *Hero*[illegible] (*Hero*[illegible] derivative form from [illegible] Baron; and *Heropolis* probably is the [illegible] or place of Hero, or Heroopolis. This head is [illegible] the *Scythi*, [illegible] the inhabitants of [illegible]. The *Gothic* tribes, having neither [illegible] in their language, have introduced the word *Fohr*[illegible] [illegible] the sun and moon to destroy them [illegible] ultimately a Record. [illegible] name is [illegible] in the *Dialect* [illegible] particularly in the *Tamul* dialect. [illegible] was one of the giants who waged war against the gods, and he was put to death by [illegible], in the shape of a lion. Apollodorus says, that Jupiter, [illegible] had been wounded [illegible] found means to [illegible] his person, by appearing before him in the shape of a lion. I do not know [illegible] the grounds [illegible] his assertion.

This counting of the WHITE SEA which seems [illegible] to the [illegible] mythologists, at least, very faint traces remain of the notion; if it ever existed among them.

The Island of VENUS or LAGUNE has some affinity with it, for we read that SATURN, having an oil Cannon's pinnace, he hung them into one place, where, being mixed, and agitated with the foam, they gave birth to VENUS. This is the same legend with that [illegible] the charming [illegible] the plants and trees are positively ascribed to the [illegible] of the [illegible] power of the *Cupa*, and of which he is deprived by the [illegible]

(1) Hence the word *Heroic*.

(2) [illegible] Cedrenus.

It seems also, there was once a general opinion, that the moon had not been created with the rest of the world, but appeared afterward. This is the opinion of the *Hindus*, and they also predict the same. The *Arcadians* boasted that they were more ancient than the moon; and several old historians, among whom was Timoeteus of *Chalcis*, declared that she had made its appearance before the war of the giants, or after the *Deluge*.

This churning of the *Chalsodadi*, or calcareous sea, must perhaps be ascribed to some strange convulsion of nature, in the sphere of the world, in conjunction with dreadful storms, and some inundation, in consequence of which the waters of the *Calasa* sea were filled with the wreck of nature in the adjacent country, such as plants, minerals, and trees from the adjacent country, with large masses of amber, and ambergris, which are only the purer parts of the celestial earth or [illegible]. There are certainly at this day remaining of such dreadful catastrophe; such as the [illegible] causeway, on the *Irish* coast, and other remains of volcanic convulsions on the adjacent shores of *Scotland*. The dreadful effects of such a convulsion of nature, in that part of the world, are still more clearly described in the *Puránas*; as will appear, when we come to speak of the origin of the *Pottanadi* of *Styx*.

The *Isle of Man*, called *Menoida* by Ptolemy and *Menapia* by Julius *Serranus*, according to George Vallancey, being exactly in the centre of the chain, or calcareous scopulus, to be the mountain of *Mandara*, called also *Mandu*, which was brought from distant countries, with infinite trouble, for the purpose of churning this sea.

In the *Calasya-c'nanda*, a section of the *Siva-purána*, it is said that the holy fish, called Dhanwantari, swallowed up the sacred books,

[illegible] OF THE WEST.

[illegible] the *White* [illegible] will be further noticed, when [illegible] relating to [illegible].

[illegible], or the illusive or deceiving power of [illegible] nothing. She has many subordinate forms, [illegible] possessed of the requisite qualifications and necessary [illegible] to deceive those who put themselves in their power. Intoxicating [illegible], or *Sandhi*, are generally used by them; [illegible] propriety be called *Sandhi*, *Sandhi*, [illegible]. These, says [illegible], were concomitant with [illegible] in her excursions into the [illegible]. Hence, in [illegible], SARPANI-DEVI [illegible] SARPANI is grammatical, but never used. [illegible], hearing of the [illegible] power of Maya, resolved to try them himself. For this purpose, he went with PARVATI to the *Cshirodde* or *White Sea* [illegible] VISHNU and LACSHMI came to meet them; but when VISHNU [illegible] the purpose of his errand, he did what he could to dissuade him from it, but in vain. The company, which consisted of the two goddesses, with VISHNU and SIVA, being seated, MAYA suddenly appeared and played her part; [illegible] SIVA, unable to contain himself any longer, [illegible] her [illegible] a state of distraction; but she eluded his pursuit, and [illegible] to the ground [illegible] out of respect, took it up in her hand, and blew it into the ear of a young woman called [illegible], who was [illegible] *Kapasya*; and it found its way into her womb. She conceived, [illegible] as the child was born, he proved remarkably playful; and [illegible] the sun for [illegible], or any thing [illegible] up, and [illegible] seized the [illegible] of the sun's chariot, which he broke, and [illegible] to the ground. In this fall, his face and chin were so much disfigured and bruised, [illegible]

who called HANUMAN. He is supposed by some to be the son of VISHNU or MAHADEVA; but this is a mistake; for he is of the seed of MAHADEVA, and was conveyed into the womb of ANJANI through the assistance of *Wayu*, the wind, or breath of VISHNU.

III. On the 14th of *Cartica* VISHNU rose from his slumbers on the earth, he repaired with LAKSHMI, and celebrated with great pomp, in the *White Island*, CHANDRA, or DAKSHA, her father, gave her away, and officiated as the priest. The inhabitants of the *Tri-Bhuvana*, or the three worlds, were present. BALI, and the other giants, fired with rage and resentment, waged war against the gods, which lasted three days, namely, the 13th, 14th and 15th of *Cartica*; but VISHNU proved victorious, and possessed the three worlds. During these three days, the gods, greatly alarmed, remained in the *White Island*, on the *White Mountain*, which is in the *White Sea*.[1] LAKSHMI slept in the midst of the sea, the giants being entirely routed, she slept upon the water on a *Canala* or *Padma* flower. From that time she is known and worshipped under the name of PADMA or CANALA-DEVI. In some *Puranas*, it is asserted that BALI took the prisoner and many of the gods, which he confined. The place, where she slept amidst the flowers of the *Padma* or lotus, was of course called *Canala-vanam*, the place of the goddess CANALA. This name perhaps rendered it a most fit place for her by *Canala-vanam*, or the *lotus-grove*. The deity worshipped there, was, it seems, of the masculine gender, though it is with the titles of *Sandra* and *Padma*, which were in the same manner supposed to be names. This difference of sex, at first sight, appears at first sight. The sexes of several deities

(1) See Asiatic Researches, vol. III. p. 261.

[illegible] from being ascertained among the western mythologists, though it is generally otherwise in *India*.

Venus, or Lucifer, was both male and female; nay, some even asserted that Venus was the moon, and a god, not a goddess, according to [illegible] the *Lucretians* said that Venus was Luna. The apotheosis of Venus in both the *Greek* and *Indian* myths has unknown at *Ba[illegible]*; the name of the [illegible] Vishnu is also called [illegible] and [illegible].

In the *Brahma[illegible]* section of the *[illegible]*, we read that, Bhagavan said to Brahma, "O Lakshmi, [illegible] the *White Island* [illegible] portion of yourself" and to [illegible] and "O Brahma, born in the *Padma* flower, [illegible] produced [illegible] for the goddess leaving the [illegible], [illegible] placed. The [illegible] among the [illegible] appeared, [illegible] a Duplex of flowers in her hand, which she [illegible] Vishnu, who sit [illegible] the *White Island*. She then became Vishnu-Sa[illegible].

[illegible] the gods worshipped [illegible] through her [illegible] recovered [illegible] own country. *Sweta-dwipa*, from [illegible] giants [illegible] performed [illegible] lutions [illegible] sacred pool and put [illegible] clean [illegible] then [illegible] the water pot before him, and [illegible] order [illegible] bring [illegible] Lakshmi into the *Ishrama*. He invited the six gods as usual, Ganesh, Durga, Surya, Vasudeva, Vishnu, Siva and Sryu, and worshipped them. He then called down Lakshmi, saying, "O Maya-Lakshmi, Pala[illegible]-Kanya-Rupini, with the countenance of Parameswara." He then invited her, Brahma was offered a high [illegible] and pr[illegible]

senting [illegible] of the *Varaha* [illegible] said, "[illegible] *Vaikuntha* [illegible] MAHA'-LACSHMÍ: in the *Ishṭa-sagara*, [illegible] MAHA'-LACSHMÍ. The gods worshipped her; to every one she granted a boon; and gave a chaplet of flowers to BRAHMA'; and then went and seated herself on the breast of HARI, who sleeps in the *Chhirdda*.

In the same book, LACSHMÍ is said to have performed *tapasya* for [illegible] years, in the form of the *Kalma* [illegible] in order to obtain VISHNU. She then said to CRISHNA, or VISHNU, [illegible] "Thou shalt be my wife, while I assume the shape of [illegible]: but [illegible] meat due to the mouth of *Agni*, who [illegible] every thing [illegible] the wife of [illegible] *Vedas*, *Agni* [illegible] hundred [illegible] the gods, [illegible] the [illegible] have [illegible] both [illegible] DHARMA [illegible] and ADHARMA, [illegible] *Eka* represented as performing this religious [illegible] on one foot, with [illegible] faith, but with no less impatience [illegible] the [illegible] of [illegible], constantly looking up to that lamp [illegible] or *Eka*, which [illegible] the consort of VISHNU. [illegible] so called explicit[illegible] the [illegible] *Calpa* or *Calpa* [illegible] exhaustive fishing for [illegible] *Calapa* [illegible] synonymous. CALPA was the [illegible] of OCEANUS [illegible] ATLAS, who is represented by [illegible] or VISHNU, according to the [illegible] VISHNU [illegible] *Ocean* [illegible] inserted. I believe [illegible] books very [illegible] [illegible]

[illegible] places Cassiopeia in *Ægypta*; but, according to APOLLODORUS and HYGINUS, and I believe MELA, Cassiopeia lived in *Æthiopia*, *Æthiopia* or *Ægypta* or *Ayasa* of the *Puranas*, and necessarily of course to *Atlas* and the *Atlantic Island*.

SIVA, after swallowing the poison, as before related, come to *Himalaya*, where he buried himself in the snow. There are many places of worship dedicated to SIVA, under that title; but the original one is in the *Atlantic Island*. It is very doubtful, whether our ancestors knew any thing of this swimming, and of the deadly poison produced by it, and of a deity swallowing it up. In that case, he was [illegible] placed in the *Atlantic Island*. Yet I cannot resist the temptation [illegible] inclined to believe it not altogether improbable, but that many of these idle legends originated in the west. If so, there must have been [illegible] people, and could not have been [illegible] from *Caballa-[illegible]*. The people which SIVA [illegible] called, in Sanscrit, *Cala-[illegible]*, or the black land, [illegible] because it remained [illegible] lump in SIVA's throat, which [illegible] peak, also [illegible] *Cala-[illegible]*, or *Welsh* is *Cu-[illegible]*, or the black [illegible] or water: and this was, according to PTOLEMY, the name of a river in England now called the *Black-water*, in Essex. It might be [illegible] supposed [illegible] that the black winding [illegible] in marshes, and more particularly that of the morass so baneful to living creatures, was produced in consequence of this changing; probably the emblem used to signify some dreadful convulsion of nature, in the parts where such thing happened in the western ocean, is attended by tempests and such violence, and the dreadful consequences, which attended [illegible]

they could not but suppose, that it had destroyed entirely the *Atlantis*, and left nothing in its place but mud.

A DEITY is then introduced, putting a stop to the progress of this black and poisonous substance, ready, according to the *Purán'a*, to overwhelm not only the *White Island*, but the whole world also. The serpent *Midgard*, living at the bottom of the sea, like *Ananta*, and vomiting torrents of deadly poison, and surrounding the world like SESHA-NA'GA, is the subject of several fundamental legends in the mythology of the *Goths*: but absolutely unknown to the *Greeks* and *Romans*. This *Cála-cúta*, or black lump of poison, stuck in SIVA's throat, like the apple that ADAM ate, and occasioned that protuberance since called ADAM's apple or bit.

III. THE other jewels produced by this churning, were the *Apsaras*, or nymphs, with RAMBHA' as their chief. These were jewels indeed, created for the amusement of the *Inará-dicas* or gods. RAMBHA'-DEVÍ is the first, several others are mentioned, as TILÓTTAMA', URVASÍ &c. These are also of infinite service to INDRA, whose situation is rather precarious. He was originally a mere mortal; but was informed, that the throne of heaven belonged to whatever man could perform one hundred *As'vamé-dhas*, or sacrifices of a horse, which he did. The giant BALI was very near succeeding: but INDRA, with the assistance of CACUST'HA, proved victorious, and now wields the thunderbolt, and dispenses rain. CACUS'THA was a most powerful prince, and granted his assistance to INDRA, on condition that he would carry him on his shoulders against his enemies. INDRA was forced to comply with this humiliating condition, and to march against the giants, his enemies, with CACUST'HA seated on his shoulders, (or *Cacudas* in *Sanscrit*, properly a hump, being the space between the

shoulders, close to the neck.) From that circumstance he was called CACUST'HA, or he who is seated on the *Cacud*: and mankind are sometimes called, in the *Purán'as*, the children of CACUST'HA. INDRA, however, proved victorious every where, and thus ascended the throne of the heavenly mansions, there to remain, till another, equally fortunate, dispossesses him, by performing an hundred *As'wamed'has*. For this reason INDRA is always watching the actions of men below, and whenever he finds any one attempting to perform the prescribed *As'wamed'has*, he generally waits till they are nearly completed, and then sends an *Apsaras* or two, who never fail to spoil the unfortunate man's devotions.

THESE nymphs were not unknown, in the most remote parts of the western world, their native country, according to the *Paurán'ics*: and they are probably the goddesses RAMAHE or RUMAHE, mentioned in some inscriptions found on the northern parts of *England*, and I believe on the banks of the *Rhine*; but their name is never found in the first case. There is a place, in the northern parts of *England*, called *Remabus* by the anonymous geographer of *Ravenna*; and probably their true name was *Remæbæ*, or *Rumæbæ*. In the inscription, upon an altar found at *Lowther*, in *Westmoreland*, we read DEABUS MATRIBUS.....THAMAI &c. In the room of TRAMAI: Dr. GALE proposes to read *Bramæ*, but I think the true reading is *Deabus Matribus* ET RAMAI *bus* or *Ramæbis*: and in the inscription mentioned by GRUTER, *Rumahaebis* for *Rumaehabus*.

THE mother goddesses, or *Deæ Matres*, make a most conspicuous figure in *India*, where they are called *Mátri-devi*, *Matres Deæ*. They are seven in number, and are always invoked together. No nuptial rites are performed without previously performing the *Púja* in their honor. They draw seven parallel lines or strokes perpendicularly, with clarified

[illegible], cited by Photius. By a teaching [illegible] respectful manner, you obtain from them knowledge, riches, and everything you can wish for: unfortunately they are very difficult of access. These *Calpa-vrishas* or *Calpa-drumas* are of an extraordinary size, covering generally a space of ten hundred *yojanas*. The *Párijáta* tree in the *White Island* is called *Kama-Calpáteca*: it springs up at the north of JINA or BUDDHA, and is near the shores of the *White Sea*, which comes up to its roots. This is the *Calpa-vrisha* of the gods, which grants every boon. Near it the *Digambaris*, or worshippers of JINA, cut their hair and fling it into the *White Sea*. There was also a garden of *Párijáta* trees in the middle of the island, in or near the town of *Vaidyapuri*, in which resides VISHNU, according to the *Padma-purána*, section *Uttara-khanda*.

The *Párijáta* tree, and particularly that in the *White Island*, is [illegible] called, in lexicons, *drum* or *tree*. Besides the *Párijáta* of trees, there were also in the sacred isles, [illegible] of different sorts. There was the *Cshira* tree, a sort of jessamine, which, according to the *Vaidyanáthá*, sprung up from the *White Sea*: this remains in the *White Island*. There is also a *Vata-múla*, a sort of Indian fig-tree of an immense size. There is a golden *Calpa-Vrisha* in *Ireland*, and a *Nyagródha*, or Indian fig-tree, in the islands to the north of *Scotland*.

IV. The *Vata* tree in *Swéta-dwipa*, was originally a single bird, that fell from the body of VISHNU in the form of [illegible]. It is considered as a representation of VISHNU, or as VISHNU himself. This tree was conveyed, in a most surprising and miraculous manner, to *Jagannáth*, on the coast of *Vicalinga*, in *Orissa*, in the time of king INDRADYUMNA, according to the *Sanda-purána*, section of *Utcala-cháda*, previous to the *Purushottama-mahátmya*. The *Nyagródha* was introduced by king

to INDRA-DYUMNA, "BRAHME has sent me to tell you to perform a thou-
"sand *Maha-Cratus* or sacrifices, in order to please PURUSHOTTAMA,
"whom he will bring from the *White Island*. Then you will see, with your
"own eyes, DA'RAVA-TANUM-VISHNUM, or VISHNU, in the shape of a tree;
"this tree is really *Hari-Avatara*." JAIMINI adds, that NARADA shewed
the king a proper place for the performance of religious rites, and the gods
to live in, in *Swarna-Sacsha*. There is a *Vat'a*, or fig-tree, one *yojana* broad,
and *two* in height, about ten miles. It is very old, and it bestows *mócsha*
on men: whatever man dies upon its roots, obtains eternal bliss: what-
ever man sees this *Nyagrod'ha* tree, his sins are removed: for it is NARA-
YANA'S countenance. West of it is CHATURMURTTI-VIBHU, or JUGAN-
NA'THA, and to the north is the *S'hán* of NRISINHA. "There he will come
to shew mercy unto thee; and thy country will become *Bhóga-bhumi*, like
Swéta-dwipa." This is not to be revealed to any body, except those, who
are likely to obtain *mócsha*. From *Swéta-dwipa*, VIBHU or VISHNU will
come himself: in other places, they have only portions of his essence.
Then INDRA-DYUMNA praised VISHNU, and a voice from heaven was
heard saying, "be of good cheer." The king performed afterwards the
prescribed number of sacrifices in the country of *Purushóttama*, and he
had already performed a thousand but one, when he looked like a god,
and on the seventh a night he fell asleep, and during the fourth watch
he saw *Vishnu-Nri-Hari*, and *Swéta-dwipa* like a *sphatica*, or white
and shining crystal, surrounded by the *Cshira-Ságara*. There are *Maha-
Calpa-drums*, and it abounds with odoriferous flowers, and exquisite fruits.
There are the *murtis* or divine forms of BHAGAVANA, the shell, and
the *Chacra* in human shapes, in a large edifice, divine, of precious stones,
with a throne supported by lions, adorned with jewels, and resplendent,
like the cold rippling of the *White Sea*. On this throne he saw DEVAM-

God, he who wields the shell, and *Chacra* or coit, and the *Gadá*, a short club, like a blue cloud, with a chaplet of flowers. This is the abode of SRI', the prosperous goddess. On his right, LACSHMI, the most beautiful and accomplished goddess, is seated on a *Padmásana* or *Padma* flower; she who is LA'VANYA', or beautiful, the daughter of the ocean. On his left he saw the all knowing *Chacra*; the *Sanacadicas*, and *Munis* were praising him. NARA-VARA, or the chief or king of men, was highly delighted with this vision. He awoke and compleated the thousandth *Ás'vaméd'ha*, and went to perform his ablutions in the southern sea, near a place called *Bibés'wara*. Then a *Bra'hmen* came and informed him, that a *tree*, with a divine countenance, was advancing very fast toward the shore, a great part of which appeared above the water, and was of a red colour; and that the *Chacra*, and shell, were coming along with it. It was resplendent like the morning sun, and was then very near the bathing house. The whole shore was filled with its fragrance, and its name was *Sa'd'ha'ran'a*, or common. It is *Déva-bhúruhah*, or sprung from the land of the gods. It was really God, coming in the shape of a tree. The king was astonished: this tree, says NA'RADA, is that which you saw in a vision in the *White Island*: it is VISHNU; a hair from the body of him, who resides there, fell to the ground, took root, and became a tree. It is an *Ans'a'vata'ra*, and this tree is truly *Purusha'vata'ra*. Great is thy fortune, O king! The tree was brought ashore, and VISVACARMA was applied to, who sent an able carpenter with his tools: but he insisted to work in secret; for whenever man, who should hear the noise he made, whilst at work, would become deaf, go to hell, and his children be wretched.

The *Chaturmúrti* at *Jagan nátha*, or fourfold image, consists of Vishnu, his wife Subhadra, the *Chacra*, and *Baladéva*.

The *British Isles* were considered in the west as another world, perfect and complete in itself; but of smaller dimensions: hence the anonymous geographer of *Ravenna* says, that philosophers of old used to call *Britain* a microcosm. This is conformable to the notions of the *Hindús*, who say that it is another *Mérú*, and exactly the half of it, in all its dimensions. Divines in *Tibet* entertain exactly the same idea: for they likewise call the elysium of *Hoperuch*, in the west, another world. These islands are obviously the *Sacra Isles* of Hesiod, who represents them as situated in immense way (ἐπὶ πάν,) toward the north-west quarter of the old continent. From this most ancient and venerable hard I have borrowed the appellation of *Sacred Isles*, as they are represented as such by the followers both of Buddha and Bodhdha, by the *Chinese*, and even by the wild inhabitants of the *Philippine islands*.

(1) Hesiod. Theog. v. 1014.

tial for the purpose of this catalogue I have been greatly assisted by Mr. COLEBROOKE, on whose thorough acquaintance with oriental literature, as well as his knowledge in botany, I knew that I could confidently rely.

THE *Hindustáni* and *Sanscrit* words are expressed in *Roman* characters, conformably to the system of notation recommended by Sir WILLIAM JONES; but as many prefer, for the *Hindustáni*, the system of Mr. GILCHRIST, the names in that language are printed according to his orthography, at the bottom of the page.

FOR the virtues and uses of such medicinal plants and drugs as are already well known in *Europe*, I have judged it sufficient to refer to the two latest and best works on the Materia Medica, MURRAY's "Apparatus "Medicaminum,"* and WOODVILLE's "Medical Botany."† Of the qualities of those articles which are known only in this country, some account is now offered; which, however brief and imperfect, will, it is hoped, have at least the effect of promoting further inquiry.

I. *MEDICINAL PLANTS.*

ABRUS PRECATORIUS. (W.) *Gunchá* (1) H. *Gunjá* S.

The Seed. *Retti* (2) H. *Ractica* S.

THE root of this plant, when dried, coincides very exactly, in appearance and medicinal qualities, with the liquorice root, and is often sold for it in the bazars.

* Apparatus Medicaminum &c. Auctore Jo. ANDREA MURRAY. Tom. VI. 8. *Gottingæ*. 1790.

† Medical Botany &c. By WILLIAM WOODVILLE, M. D. 4 vols. 4to. *Lond.* 1794.

(1) *Goomcha.* (2) *Rat'ee.*

The lowest weight in use among the Hindu druggists takes its denomination from the seed of the *Gunja*, though the seed's weight is nearly double that of the seed. Sir William Jones found, from the average of numerous trials, the weight of the *Gunja* seed to be [illegible] grain and five sixteenths. The *Ratti* weight used by the jewellers and druggists is equal to two grains, three tenths [illegible]. See Asiatic Researches, vol. [illegible] p. [illegible].

Acacia Arabica. (W.) *Babul.*(1) H. *Babul.* S.
Thorn. *Babul.*(2) *Hind.*(3) H.

The *Acacia Nilotica* (W.) which yields the *Gum Arabicum* of the European pharmacopœias, is not found among the numerous species of *Acacias* that are natives of *Hindostan*; but the gum of the *Babul* is so perfectly similar to gum Arabic, that, for every purpose, whether medicinal or economical, it may be substituted for it. The bark of the tree, like that of most of the *Acacias*, is a powerful astringent; and is used, instead of oak bark, for tanning, by the European manufacturers of leather in *Bengal*.

Acacia Catechu. (W.) *Khair.*(4) H. *Khadira.* S.
Mimosa Catechu. Roxb. H. Bot.
Mimosa Catechu. Woodville H. 153.

Acorus Calamus. (W.) *Bach.*(5) H. *Vacha.* S.
Mimosa. V. [illegible]
Woodville H. 112.

Aloe Vera. (W.) *Lohari.*(6) H. *Gheeta.* S.
Mimosa. V. [illegible]
Woodville H. 112.

---

(1) *Babool.* (2) *Babul-ki-Gonda.* (3) *Kaher.* (4) *Bach.* (5) *Lohari.*

Aloe Perfoliata (W. [illegible]) H. [illegible] *Varuni* S.
The Gum, [illegible] H. [illegible]
Murray, V. [illegible]
Woodville, [illegible] 556.

Alpinia Cardamomum (Roxb. [illegible]) H. [illegible] S.
Murray, V. 51
Woodville, [illegible]

Amomum Cardamomum [illegible]

Amomum Aromaticum (W.) *Amomum Aromaticum*
The Dried [illegible] South H. [illegible]

Andropogon Schoenanthus (W. [illegible]) H. *Bhuttiya* S.
Murray, V. 48.

This plant, under the name of *Juncus odoratus*, had formerly a place in all the European pharmacopœias, but it is now rarely met with in the shops. It continues, however, to be used, in the herb, with the [illegible] for medicinal and culinary purposes. The *Hindu* practitioners use, under the infusion of the leaves, as a stomachic, diuretic and carminative. Whatever side it may have to these virtues, it is at least a very agreeable diluent; and, on account of its fragrant smell, aromatic flavour, and warm, bitterish, but not unpleasant taste, is generally found to be a drink very grateful to the stomach in sickness. Many *Europeans*, with whom it does not agree, use, instead of it, the infusion of this plant, to which they have given the name of lemon-grass.

Anethum Sowa (Roxb. MS.) *Sowa*(1) H. *Mooriya* S.

Sp. Ch.—Annual. Leaves superdecompound. Umbel of 5—15 equally elevated radii. Fruit oblong, flat. Seeds without a membranaceous margin, and with three ribs on the back.

Anethum Panmorium (Roxb. MS.) *Mugu*(2) H. *Madhuruka* S.

Sp. Ch.—Annual, [illegible] Leaves superdecompound. Umbel of

(1) *Shekopeen* (2) *Eush* (3) *Moorhibum* (4) *Eusha* (5) *Ulsy*
(6) *Dundick* (7) [illegible] (8) *Mugy* [illegible]

from [illegible] generally elevated radii, [illegible] furrowed, but not winged.

The former of these umbelliferous plants [illegible] in appearance the *Anethum graveolens* (W.), and the other [illegible] *Foeniculum* (W.). Both species are cultivated in *Bengal*, [illegible] seeds, which are used in medicine, as well as [illegible]. They are very aromatic, and may supply the places of dill and fennel-seed, as [illegible] carminatives, in cases of flatulent colic or dyspepsia.

Ammi Ammoides (Rox.) [illegible] *Ammoides* S. Sp. Ex.—Ammi Glaucum Villous, [illegible] Both species [illegible] indicated.

This species of *Ammi* is cultivated in *Bengal* [illegible] only the native never using the leaves. The seeds [illegible] very agreeable aromatic flavour, and are therefore [illegible] as a condiment. They are also used in medicine, in the same cases as the *Sowa* and *Mow* seeds above mentioned.

[illegible]

This species of birthwort [illegible] and is supposed by the natives to possess the emmenagogue and antispasmodic virtues which were formerly ascribed in *Europe* to its congener, the Aristolochia longa and rotunda. As its bitterness is accompanied with a considerable degree of aromatic warmth, it will probably be found useful in [illegible] dyspepsia.

Artemisia Vulgaris (W.) *Nagdamana* [illegible]

MERRAY, [illegible]

WOODVILLE, [illegible]

---

(1) Upwood. (2) [illegible]

Asclepias Asthmatica. (W.) *Antomel* H.(a)

Asclepias Vomitoria. Koenig's MS.

I HAVE inserted this plant on the authority of the following note, which was found among the late Dr. Koenig's papers, and communicated to me by Dr. Roxburgh. "Dr. Patrick Russell was informed by the Physician-General at *Madras*, that he, many years before, known it (the root of the *Asclepias Vomitoria*) used, both by the *European* and native troops, with great success, in the dysentery, which happened at that time to be epidemic in camp. The store of ipecacuanha, had, it seems, been wholly expended; and Dr. Anderson, finding the practice of the black doctors much more successful than his own, was not ashamed to take instruction from them, which he pursued with good success; and collecting a quantity of the plant which they pointed out to him, he sent a large package of the roots to *Madras*. It is certainly an article of the Materia Medica highly deserving attention."

I HAVE not obtained any further account of the medicinal virtues of this species of *Asclepias*, which grows in the *Northern Circars*, but is not met with in *Bengal*. It is, however, as Dr. Koenig observes, an article highly deserving attention. The ipecacuanha root is one of the few medicines for which we have not as yet found any adequate substitute in *India*; and, if such a substitute should be found in the root of the *Asclepias Asthmatica*, it would prove a most valuable acquisition to our Materia Medica.

Boswellia Thurifera. (Roxb.) *Salai* H. *Sallaci* S.

Olibanum (The Gum-resin) { *Cundur*(a) and *Cundur firozah*,(b) H. / *Cundura* S.

THE grateful odour diffused by Olibanum, when thrown on the fire,

(a) *Olibanum.* (b) *Coondur* — (c) *Cundur-feroza* or *Cundur-bicoon.*

must have early attracted the notice of mankind; as it appears that this fragrant gum-resin was used as incense, in the religious ceremonies of almost all the antient nations. Of this honour it has kept possession, from the most remote antiquity, until the present time, when it still continues, unless when it's place is supplied by *Benzoin*, to perfume the churches, mosques and temples, both in Europe and *Asia*.

THAT naturalists should have remained in ignorance or in error, until almost the present day, respecting the tree which yields a substance so long known, and so universally used, must appear not a little surprising. Such, however, is the fact; and the merit of having discovered the true origin of this celebrated incense, is due to Mr. COLEBROOKE, who has ascertained and proved, most satisfactorily, that the olibanum, or frankincense of the antients, is not the gum-resin of the *Pinus Lycia*, as was generally supposed, but the produce of our *Boswellia Thurifera*. See his paper on this subject, in the Asiatic Research. Vol. IX. p. 1[illegible] to which is subjoined a botanical description of the tree by Dr. ROXBURGH.

Although the Olibanum is still retained in the Pharmacopœias of the three *British* Colleges, it is seldom used as a medicine in modern practice. Formerly, however, it was held in considerable estimation, as a remedy in catarrh and hæmoptysis; and as it is less fetid than myrrh, by which it has been superseded in these diseases, it might still, perhaps, be used with advantage, in some cases, in which the myrrh might prove too stimulant.

CESALPINIA BONDUCELLA. (W.) *Catechu* (1) *Cat-cachu* (2) Bl. *Cut-Caranja.* G.

THIS shrub is a native of both the *Indies*; but its use in medicine is, I

(1) *Kachu*. (2) *Kachalli*.

believe, known only in the East. The kernels of the seeds are intensely bitter, and possess the tonic power in a very high degree. They are accordingly employed by the *Hindu* physicians, in all cases in which that power is more especially required; and particularly in intermittent fevers, for which they are considered as an almost infallible remedy. The mode of using them is as follows: One seed, freed from its hard shell, is beat into a paste, with a few drops of water, and three corns of black pepper. This is formed into three pills, which are taken for a dose, and this dose is repeated, twice or four times a day, or oftener if necessary. The decoction of the *Gentiana Cheraytta* (Roxb.) is generally prescribed, to be taken at the same time with the pills. See *Gentiana Cheraytta*.

This method of curing intermittents is so generally successful, that it has been adopted by many *European* practitioners; particularly in those cases, which so frequently occur, in which the patient have an aversion to the *Peruvian* bark, or cannot retain it on the stomach. In all such cases, and also on occasions when the *Peruvian* bark cannot be procured, I believe that the *Catcara* will be found one of the best substitutes to which we can have recourse; particularly if assisted by the decoction of the *Cheraytta*, which indeed is so powerful an auxiliary, that it may be doubtful, in the case of success, to which of the two remedies the cure should be chiefly ascribed.

Cannabis Sativa. (Willd.) *Bhang* and *Ganja*. H. *Ganjika*. B.
Mun. of Ind. IV. 305.

Sir J. Mark is of opinion that the *Indian Ganja* is a different species of *Cannabis* from the *Cannabis Sativa*, and names it "*Cannabis indica foliis alternis*" (Trans. Bot. I. 695.) But Willdenow, after remarking that the *European* species has also alternate leaves, assures us

that on comparing it with many specimens of the *Ganja* plant, he could not perceive any difference between them: See S. Pl. IV. 768. and Fl. Rox. [illegible] on comparing plants raised from European hemp-seed with the *Ganja* plant, could not discover the slightest difference between them; nor even any ground on which to found a variety.

Capsicum Frutescens, (*) [illegible] in.
(Murray. [illegible]
Capsicum Annuum. (Wendland, [illegible] 391.

The annual species of *Capsicum* is not a native of this country, and but rarely found in the gardens. The *Capsicum frutescens*, of which there are several varieties, is cultivated in every part of *India*, on account of its pods, which afford to the inhabitants a condiment necessary for their rice and pulse diet, as salt itself. In regard to the medical uses of this species, they perfectly correspond with those of the *Capsicum annuum*, for which see the authors above referred to.

Carica Papaya. (W.) *Papaya* L. (Rheede, [illegible] 1. Tab. 50. 51.

This is not an indigenous tree of *India*, and consequently has no name in the *Sanscrit* language. It is a native of *South America* and the *West Indies*, whence it was brought, by the *Spaniards* and *Portuguese*, to the *Philippines* and *Moluccas*, and from these islands, being of very quick growth, it spread rapidly to all the other possessions of *India*. It has long been naturalized in every quarter of *Hindostan*, and is in flower and fruit during the greatest part of the year. The milky juice which flows from the fruit, when an incision is made into it, before it is ripe, is esteemed by the inhabitants of the *Isle of France* and *Bourbon*, as the best [illegible]

(*) *Tuppeya.*

vermifuge that has yet been discovered. An account of this remedy was transmitted to the President of the Asiatick Society, by Mr. Chevenix Cassiere, in a letter, dated [illegible] December 1800, of which the following is an extract.

"[illegible] à découvrir à *L'Isle de la Reunion* un remède [illegible] plus efficace de [illegible] les vers. Il y a plusieurs [illegible] qu'on emploie avec le plus grand succès à *l'Isle de France*, [illegible] les maladies vermineuses sont très communes. C'est en [illegible] les enfans. On incise un fruit grand, il est vert. Il rend un lait qui [illegible] et qu'on [illegible] à [illegible] malaise. C'est le plus puissant de tous le vermifuges [illegible] qu'il chasse le Tænia [illegible] ceux, qui [illegible] dans *l'Isle*. Au reste, les preuves de la vertu puissante de ce remède sont déjà très-[illegible], sans qu'il soit résulté d'accidens, quoique on ait essayé de l'administrer en grande dose. Ce qui rend ce remède précieux, c'est qu'une seule dose suffit pour tuer tous les vers, quelle grande qu'en soit la quantité."

This vermifuge thus strongly recommended, and on such respectable authority, has not yet come into use here, either among the native or European inhabitants, although an account of it was published, at the time, in the *Calcutta* newspapers. A remedy, however, so simple, and so easily at all times to be procured, certainly deserves to have a fair trial. The dose for an infant is one tea spoonful of the juice, mixed with three tea spoonfuls of warm water, or cow's milk; for a child of [illegible] years of age, one table spoonful, and for an adult two table spoonfuls. A few hours after the patient has taken the dose of *Papaya* [illegible] a dose of *Oleum Ricini* is given to him to promote the expulsion of the dead worms.

Cassia Fistula. (W.) *Amaltas*(1) H. *Sunnaruga* S.
MURRAY. F. S. C.
WOODVILLE. R. 249.

Cassia Alata. (W.) *Dad-marden*(2) H. *Dadrughna* S.

THIS shrub is cultivated, in *Bengal*, as an ornament to the flower-garden. The expressed juice of the leaves, mixed with common salt, is used externally, for curing the ring worm. From this quality, it has obtained its *Hindostanee* and *Sanscrit* names; and, for the same reason, it is called, by ROUMPHIUS, *Herpatica*; and, by *French* authors, *Herbe à Dartres*. Notwithstanding this general prepossession in its favour, in the many trials which I have made of it, for curing herpetic eruptions, I have oftener failed than succeeded.

Cedrela Toona. (W.) *Toon*(3) H. *Toona* and *Cudraca* S.

THE first botanical description of this tree was given by Sir WILLIAM JONES, in the 4th Vol. of the As. Res. p. 279. The wood is esteemed, on account of its close grain and beautiful colour, resembling that of mahogany, and is much employed, by the cabinet-makers at *Calcutta*, for the purpose of being made into furniture. No part of the tree is used in medicine by the *Hindus*, but a very intelligent *English* surgeon, now deceased, found the powder of the bark, and the extract made from it very efficacious in the cure of fevers. He also experienced great advantage from the powder, applied externally, in the treatment of different kinds of ulcers. See a letter to Dr. DUNCAN, from Mr. J. KENNEDY, surgeon at *Chunar*. (Annals of Medicine i. 394.)

I HAVE not met with any other account of the medicinal qualities of the *Toon* bark; but, on so respectable authority, I judge it a proper object of

(1) *Amaltas.* (2) *Dadmarden.* (3) *Toon.*

further inquiry, and have therefore given the tree a place in the catalogue.

Citrus Aurantium. (W.) *Naranj*(1) and *Narengi*(2) H. *Nágaranga* S.
Citrus Medica. (W.) *Lemu*(3) H. *Lambi* S.
Murray. III. 265. 284.
Woodville. III. 496. 500.

Cordia Myxa. (W.) *Lahóra*(4) H. *Bahuwára* S.
Murray. [illegible] 138.
Woodville. IV. 16.

Coriandrum Sativum. (W.) *D'hanya*(5) H. *D'hanyaka* S.
Murray. I. 405.
Woodville. III. 492.

Croton Tiglium. (W.) *Jeypál* and *Jamálgóta*(6) H. *Jayapála* S.
Murray. IV. 149.
Ruxph. Amb. V. Tab. 48.

The seeds of this plant were formerly well known in *Europe*, under the names of *Grana Tiglia*, and *Grana Malucca*. They were employed as hydragogue purgatives; but, on account of the violence of their operation, they have been long banished from modern practice. For the same reason, they are seldom used by the *Hindu* practitioners, though not unfrequently taken, as purgatives, by the poorer classes of the natives. One seed is sufficient for a dose. It is first carefully cleared from the membraneous parts, the rudiments of the seminal leaves, that adhere to the centre of it, by which precaution, it is found to act less roughly; and then rubbed with a little rice gruel, or taken in a bit of the plantain fruit.

Cucumis Colocynthis. (W.) *Indrayan*(7) H. *Indrayuna* S.
Murray. I. 583.
Woodville. III. 475.

(1) *Naranj.* (2) *Narangi.* (3) *Lemoo.* (4) *Lasoora.*
(5) *D'hany.* (6) *Jamalgota.* (7) *Indrayan.*

Curcuma Cerulea. (W.) *Hab.* (1) H. *Hirdee.*
Murray. I. 3[illegible]
Woodville. [illegible] 831

Curcuma Longa. (W.) *Hab.* (2) H. *Hurid* [illegible]

Curcuma Zedoaria. (Roxb. MS.) *Hab.* (3) H. *Kuchur.*
Murray. V. 3[illegible]
Kaempferia Rotunda. Woodville. II. 2[illegible]

Sp. Ch.—Spikes lateral. Bulbs small, with long yellow tubicles above. Leaves broad lanceolate, subsessile on their sheath. Calyx nearly the colour, uniform green. (Roxb. MS.)

From the roots of several species of *Curcuma*, (4) are found in *Europe* the natives prepare a nutritious powder, which is [illegible] (5) it is in every respect similar to the powder prepared from the root of the *Maranta Arundinacea*, or arrow root; and is often sold for it in the [illegible] shops.

Datura Metel. (W.) *Hab.* (6) H. *Dhatura.*
Murray I. 670.
Woodville [illegible]

The *D. Stramonium*, which is the species used in medicine in *Europe*, is not found in *Hindustan*,* but the *D. Metel* grows wild in every part of the country. The soporiferous and intoxicating properties of the seeds are well known to the inhabitants; and it appears, from the records of the native Courts of Justice, that these seeds are still employed, for the most licentious and wicked purposes, as they were formerly, in the time of

(1) *Jeera.* (2) *Haldee.* (3) *Nirkuchur.* (4) *Tikhur.* (5) *Dhatura.*

* In the Asiatic Researches, VI. 351, Colonel Mackenzie enumerates the *Datura Stramonium* among the plants which he found in the Sattagar country, but he has evidently mistaken, that the plant which he met with, was the *Datura Metel*, and has consequently assigned to it a wrong name.

ACOSTA and RUMPHIUS. See ROXB. *Amb.* V. 242. I do not know that either the seeds or the extract prepared from the expressed juice of the plant, are used in medicine here: but those who place any faith in the accounts given by Baron STOERCK, and Mr. ODHELIUS[1] of the efficacy of the extract of the *Stramonium*, in the cure of mania, epilepsy, and other convulsive disorders, may reasonably expect the same effects from the extract of the *Mold*; the narcotic power in the two species being probably alike. LINNÆUS, indeed, has given a place, in his *Materia Medica*, to the *Mold*, in preference to the *Stramonium*.

Mimosa Caesia. (W.) *Gajerd.* H. *Ingaya* S.
MORRAY, I. 276.
WOODVILLE, III. 462.

Dolichos Lablab. (W.) *Flatter* H. *Capicachu* S.
MORRAY, II. 188.
WOODVILLE, III. 468.

Sphaeranthus Amboynensis. (Willd. MS.) *Gorgaon* H. *Gangie* S.
Thalanum Indicum H. *Indigawa* S.
MORRAY, I. 295.
WOODVILLE, IV. 12.

Asparagus Racemosus. (W.)

This plant was brought, about ten years ago, from *Brasil*, of which country it is a native, to the *Isle of France*: and was, by the islanders, considered for a time, as almost a panacea. It appears, however, that it has entirely lost it's credit with them, and that they do not now allow it to possess any medicinal virtue whatsoever. See BORY DE ST. VINCENT's *Voyage aux principales Isles des Mers d'Afrique*. The instances are not unfrequent of medicines which had been at first too highly extolled, have

[1] Dissertatio de Morbis et Medicamentis, Lond. 1782.

(1) Pagur. (2) Koorayu.

ing afterwards met with unmerited neglect, and such may, perhaps, be the case in respect to the plant in question; which has been newly introduced into *Bengal*, and is now cultivated in the gardens about *Calcutta*. I have therefore inserted the *Ayapana* in the catalogue as a subject deserving further inquiry. In consequence, the *Eupatorium Ayapana*, was strongly recommended by TOUSSAINT and CHAMPEAUX as a deobstruent in visceral obstructions consequent to intermittent fevers; and externally as a discutient, in hydropic swellings of the legs and scrotum. See MURRAY, I. 202.

Gentiana Chirayita. (ROXB. MSS.) *Chirayita.* *Gentiana* B.

No. Ch. —Herbaceous. Leaves stem-clasping, lanceolate, 3—5 nerved. Corolla four-cleft, smooth; stamens four. Capsule oblong, acute, as long as the calyx. (ROXB. MSS.)

This species of *Gentian* is indigenous to the mountainous countries to the northward of the *Ganges*; but does not grow in the lower parts of *Bengal*. The dried herb, however, is to be met with in every bazar of *Hindostan*; being a medicine in the highest repute, with both the *Hindoo* and *European* practitioners. It possesses all the medicinal, tonic, febrifuge and antiarthritic virtues which are ascribed to the *Gentiana lutea*, and in a greater degree than they are generally found in most roots, in the state in which it comes to us from *Europe*. It may therefore, on every occasion, be advantageously substituted for it. The efficacy of the *Chirayita*, when combined with the *Tinospora cordifolia* and *Piper longum*, has been already mentioned. It is found usefully in fevers, exciting and strengthening the action of the stomach, and obviating its debility, atony and redundancy of phlegm, in dyspepsia and gout; in cases of the tone and elasticity of the morbing fibre, in general debility, and in a state of

dichezy which is liable to terminate in dropsy, the *Calapee* will be found one of the most useful and effectual remedies which we can employ.

The parts of the plant which are used in medicine are the dried stalks, with pieces of the root adhering to them. A decoction of these, which is weaker, or not so strong, in the cold weather, is the form usually administered. Spirituous tinctures are also prepared from the plant, with the addition of orange-peel and caraway seeds; and those who consider such tinctures as of any avail, will find these very agreeable bitters. The most useful purpose, however, to which the tincture can be applied, is that of being added to the *Cow Quoil*, or infusion, with the view of rendering it more grateful to the stomach.

Cissampelos Glaberrima. (W.) *Chitrad'hi.* (H.) *Chitimadhuca.* (S.)
Menispermum, H. 408.
WOODVILLE, III. 458.
Cissampelos Mauritiana. (W.) *Sahijana.* (H.) *Sobhanjana.* (S.)

This tree, on account of its beauty, as well as its utility, is a favorite with the natives of *Hindostan*, who are fond of planting it near their houses, both in the towns and villages. The *Legumes*, blossoms, and leaves, are all acrulent, and are used both as pot-herbs and for pickles. The root of the young tree, when scraped, so exactly resembles horse-radish, as scarcely to be distinguished from it by the nicest palate; and is therefore used, by *Europeans*, instead of that root, as a condiment with animal food. In medicine, it completely supplies its place, whether employed externally, as a rubefacient, or used internally, in cases of palsy, chronic rheumatism and dropsy, as a stimulant. The expressed oil of the seeds is used externally, for relieving the pain of the joints, in gout and

(1) *Chitrad'hi.* (2) *Sobhanjana.*

acute rheumatism. This oil is remarkable for resisting rancidity; and on that account, has been selected by the perfumers, as the fittest for being impregnated with the odor of jessamines, violets, tuberoses, and other flowers, which yield little or no essential oil, but impart their fragrance to expressed oils.

The seeds of this tree are the *Nux nuces* of the old writers on pharmacy. Some of these writers supposed their *Lignum Nephriticum* to be the wood of the *Morungo*; but erroneously; the tree which affords that wood being a native of *New Spain*.

Jatropha Curcas (W.) *Bágbarindá* E.

Murray IV. 84.

The seeds of this plant are, like those of the *Croton Tiglium*, to which plant it is nearly allied, frequently used as a purgative, by the more indigent natives. Their operation is milder than that of the *Tiglium* seeds, and two or three may be taken for a dose; but the same precaution must be used, in freeing them from the membranaceous part, that was formerly directed to be observed in respect to the *Tiglium* seeds.

Justicia Adhatoda (W.) *Calopnáth*(1) and *Cricket Cotrásia*.

This species of *Justicia* is a native of *Bengal*, and of many other parts of *Hindustán*. The whole of the plant is intensely bitter, and it yields this quality equally to aqueous, vinous and oleaginous menstrua. It is much used, by the native practitioners, in fevers and dysenteries. The *French* and *Portuguese* inhabitants of *India* consider it as an excellent stomachic; and it forms the basis of their bitter liqueur, so well known on the *Malabar* coast, by the name of *Drogue Amer*.

(1) Kalapnath.

Laurus Cinnamomum, (W.) *Darchini*(1) H. *Dirasha* S.
Murray, IV. 437.
Woodville, I. 80.

Hydnocarpus Laurifolia, (W.) *Tejpat* H. *Tamálapatra* S.
Tejpat Bark Tej(2) H. *Twacha* S.
Murray, IV. 441.
Woodville, I. 82.

Ligusticum Ajowan, (Roxb. Ms.) *Ajowain*,(3) H. *Yavani*, S.

Sp. Char. Erect. Leaves super decompound with filiform leaflets. Ridges and furrows of the seeds distinct and scabrous.

The seed of this species of lovage is an excellent aromatic. It is much used by the natives as an agreeable condiment in their dishes, and for imparting the flavour of the betel leaf and nut in their *Páns*. In medicine, it is esteemed a powerful remedy in the flatulent colic; and is employed by the veterinary practitioners in analogous diseases of horses and cows.

This is the seed mentioned and recommended to notice by the late Dr. Percivall, in his Essays, (f. 433.) under the name of *Ajowan* seed.

Linum Usitatissimum, (W.) *Tisi*,(4) H. *Atasi*, S.
Murray, IV. 474.
Woodville, I. 303.

Melia Azadirachta, (W.) *Nimb*,(5) H. *Nimba*, S.
Melia Sempervirens, (W.) *Bakáin*,(6) H. *Mahá-Nimba*, S.

These two species of the bead-tree, are small elegant trees, cultivated very generally in *Hindostan*, on account of their beautiful blossoms, and the medicinal qualities of the leaves. The leaves have a nauseous, bitter taste, devoid of astringency, which they readily impart to water. The decoction of them is used internally, in cases in which the tonic and sto-

(1) *Darchecha*. (2) *Tej*. (3) *Ujwayin*. (4) *Tisi*. (5) *Neemb*. (6) *Bukayan*.

machic virtues of simple bitters are required. They are also employed, externally, as a discutient and emollient, either in fomentations, or in the form of cataplasm; for which last purpose they are simply heated in an earthen pot, and then bruised and applied to the part affected.

Menispermum Cordifolium. (W.) *Gurcha,* (1) H. *Guduchi,* B. *Ch-amerdu.* Var. Rhede, H. M. VII. 39.

Menispermum Verrucosum. (Roxb. Ms.) *Putra Waly,* Java. *Fenis felleus.* Rumph. *Amb.* V. 82.

Sp. Ch.—Perennial. Scandent. Verrucose. Leaves cordate, acuminate, entire, smooth. Male racemes from the naked branches, simple. Nectareal scales inserted in the filaments.

The *Menispermum Cordifolium* is indigenous in most parts of *Hindostan.* The decoction of the leaves is prescribed, by the *Hindu* physicians, as a febrifuge, and as a tonic in gout. It is also one of the many remedies which they give for the cure of jaundice. The very young leaves are employed externally, as an emollient, made into the form of liniment, with milk.

The *Menispermum Verrucosum,* was introduced into *Bengal,* from *Malacca,* by Captain Wright, about ten years ago; and is now cultivated in the gardens about *Calcutta.* It is readily propagated from cuttings, which are remarkable for the great length of time during which they preserve the power of vegetation. Every part of the plant is exceedingly bitter, particularly the stalk, which, from this quality, has obtained its *Javanese* name, *Putra Waly,* literally translated by Rumphius, *fenis felleus.* It is the remedy generally employed, in the *Malay* countries, for the cure of intermittent fevers; and, from Captain Wright's account, is

(1) *Goorcha.*

as powerful a febrifuge as the *Peruvian* bark. It has not, however, come into use here; nor, while we have other approved remedies, is there any occasion for having recourse to it; but I have given it a place in the catalogue, for the sake of captains and surgeons of ships, trading to the eastward, who, should their stock of bark at any time fail them, may, in all the *Malay* islands, find a valuable substitute for it in the *Putra Wali.*

Mentha Viridis. (W.) *Podina,* (D) H.

Murray. II. 178.
Woodville. III. 463.

Mirabilis Jalappa. (W.) *Gul Abbas,* H.

This is not an indigenous plant of *Hindostan;* but all the beautiful varieties of it are now cultivated, as an ornament to the gardens, in *Bengal.*

The officinal jalap was formerly supposed to be the root of this species of *Mirabilis;* and hence it obtained its trivial name, but that valuable drug is now ascertained to be the root of a species of *Convolvulus.* As the *Mirabilis,* however, had so long retained the credit of affording the jalap; and, with authors of the highest authority in botany, from Plumier to Linnæus, I was desirous of discovering what degree of purgative quality it really possessed. With that view, having carefully dried and powdered some of the root, I sent it, for trial, to the *European* and native hospitals. Dr. Hunter's report, from the former of these, is as follows: "We have tried the *Mirabilis* with thirteen patients. They do not complain of it's being disagreeable to the taste, nor of it's exciting nausea or griping; but it's operation, as a purge, is uncertain, and two drams of it sometimes procure only a single stool. It seemed to answer best with those who had bowel complaints." Dr. Shoolbred found the

(D) Woodcock.

root equally weak and uncertain in its operation, in the trials which are made of it, in the native hospitals.

Nigella Tenuifolia, (W.) *Tumbáku*,(1) H. *Kálonji*, S.
Murray 1. 670
Woodville II. 333.

Nigella Indica, (Roxb. MS.) *Kálá Jíra*,(2) H. *Mugrail*, S.

Sp. Ch.—Annual. Petals entire. Filths five times longer of the stamins. Leaves decompound. Exterior lip of the nectary ovate and deeply two cleft. Interior entire and acute. (Roxb. MS.)

The seed of this plant is used by the natives more in diet than in medicine, and on account of its agreeable flavour and taste, forms the principal condiment in the *Curries*. The seed of this coriander, the *Nigella Sativa*, is, in the manner, the favourite spice of some nations on the continent of *Europe*, particularly the *Hungarians*, who have given it the name of *Roumpian*. See MURRAY, III. 84, and PLENCK Pharm. Med. V. 49.

Ocimum Pilosum, (Roxb. MS.) *Rihás*, H.
The seed *Kalkant dhan*,(3) H.

Sp. Ch.—Shrubby. Hairy. Branches four lined. Leaves ovate, oblong, serrated, with margins and petiole hairy. Bracts petioled, ovate, cordate, ciliate. Upper lip of the calyx round, cordate and hairy; with second twice it's length. (Roxb. MS.)

MANY species of the *Ocimum* are common in *Bengal*, and comprehended under the generic name of *Tulasi*. One of them, the *Ocimum Sanctum*, (W.) *Barbaja*, in Bengal, is well known to be held in higher veneration, by the *Hindus*, than any other plant. The leaves of most of the species have a slightly aromatic taste, and a strong, but not disagreeable smell.

(1) *Tumbaku*. (2) *Kálá Jíra*. (3) *Kalkant dhan*.

I HAVE given the *Rihán* a place in the catalogue, on account of the peculiar quality of it's seed, which, when infused in cold water, forms a mucilage much used by the natives as a demulcent in catarrh. From the slight aroma which it possesses, it lies easier on the stomach than most other vegetable mucilages. It is a favourite medicine with the native women, who take it after parturition, and suppose that it relieves the after-pains.

PHYLLANTHUS EMBLICA. (W.) *Aonla,*(1) H. *Amalaci,* S.
MURRAY, IV. 127.

THIS tree is found, both in a wild and cultivated state, in most parts of *Hindostan.* It's fruit is one of those which were formerly known in *Europe* under the name of *Myrobalans,* but which have been long discarded from the pharmacopœias. It is, however, in general use with the *Hindu* physicians, as an eccoprotic, and enters into many of their compositions. It is particularly an essential ingredient in the preparation of the *Bitlaban,* a medicinal salt which will be afterwards noticed.

PAPAVER SOMNIFERUM. (W.) *Post,* H. *Chasa,* S.
Opium, *Afim,* H.
MURRAY, II. 254.
WOODVILLE, III. 503.

PIPER NIGRUM. (W.) *Mirch,* H. *Maricha,* S.
MURRAY, V. 22.
WOODVILLE, III. 513.

PIPER LONGUM, (W.) *Pipel,*(2) H. *Pippali,* S.

PLANTAGO ISPAGHUL. (ROXB. MS.) *Ispaghul,*(3) H.

Sp. Ch. Caulescent. Leaves linear, lanceolate, three nerved, slightly wooly. Peduncles axillary. Head cylindric. Capsule two-seeded. (ROXB. MS.)

---

(1) *Uonla* and *Aonla.* (2) *Peepul.* (3) *Ipughool.*

This plant was formerly supposed to be the *Plantago Psyllium* (L.), but is certainly a different species. It is cultivated in *Bengal*, on account of its seeds, which, like those of the *P. Psyllium*, form a rich mucilage with boiling water. For this purpose, a pint of water is poured on about two drams of the seeds. This mucilage is very generally used, as a demulcent, in catarrhs, nephritic pains, heat of urine, and other diseases in which acrimony is to be obviated or palliated.

Plumbago Zeylanica. (W.) *Chita*, H. *Tchitra*, S.
Plumbago Rosea. (W.) *Lal Chita*, H. *Rakta Chitra*, B.

Both these shrubs are cultivated in *Bengal* for flower plants. Every part of them is extremely acrid, particularly the roots, which, in the recent state being bruised, is employed, by the *Hindu* practitioners, as a vesicatory.

The *Plumbago Europæa* is mentioned by Murray (I. 775.) as having been found efficacious in the cure of cancer, for which purpose the ulcers are dressed, twice a day, with olive oil, in which the leaves of the plant have been infused. The authorities which he quotes for the cures effected by this application, are respectable; and, as our species coincide entirely in quality with the *Plumbago Europæa*, it may be worth while to make a trial of their power, in a disease so formidable, for which no adequate remedy has yet been discovered.

Erythroxylon Sanguineum. (W.) *Rakt Chandan*, (a) H. *Rakta Chandana*, S.
Murray. VI. 57.
Woodville. IV. 50.

Pterocarpus Santalinus. (W.) *Andar*, H. *Indian*, S.
Murray. III. 562.
Woodville. II. 158.

(a) *Chuta.* (b) *Rakta Chandana.*

The flowers of this beautiful shrub, which were formerly well known under the name of *Balaustia*, are now neglected; but the rind of the fruit is still considered a core of the most useful medicinal astringents, in cases wherein that quality, simply, is required. This shrub affords another valuable remedy, in the fresh bark of it's root, for the knowledge of which we are indebted to the native physicians. See "An account of an *Indian* remedy for the tape-worm," by Dr. BUCHANAN, in the *Edinburgh* Medical and Chirurgical Journal, No. [illegible], p. 98.

The *Tænia* is not a common disorder in *Bengal*; but, since the date of Dr. BUCHANAN's communication, several cases of it have occurred here, to Mr. HUNTER, and to Dr. SPOTTISWOODE, in which the bark of the pomegranate root was tried, with complete success, and without having failed in a single instance. The following is the method in which it is prepared and administered. Eight ounces of the fresh bark of the root are boiled, in three pints of water, to a quart. Of this decoction, the patient takes a wine-glass-ful; and repeats that quantity, at longer or shorter intervals, as the sickness and faintness, which it generally occasions, will allow, until he has taken the whole. The worm is commonly voided, in a few hours after the patient has begun to take the medicine, and, not unfrequently, comes away alive.

Ricinus Communis (W.) *Arand*, H. *Eranda*, S.

This plant is cultivated for some economical and medicinal purposes over all *Hindostan*. The expressed oil of the seeds, so well known in *Europe*, under the name of *castor oil*, is more generally used as a purgative, than any other medicine, and perhaps there is no other in which the

---

[illegible] Used.

may, with so much confidence, rely, as a safe, and, at the same time, an active cathartic. It may be given, with propriety, in every case in which a this class of remedies is required, (unless when the most drastic are necessary,) even to patients of every age and constitution; for though it seldom fails to produce the effect intended, it operates without heat or irritation.

The oil should be expressed, in the manner directed by the London College, from the decorticated seeds, and without the assistance of heat. That which is obtained by boiling the seeds in water is injured both in smell and taste, and becomes sooner rancid than that procured by expression.

Rubia Munjeet. (Roxb. Ms.) *Munjeet*, (Hindoos) *Manjishtha*, S.

Ex. Ch.—Pentandrous. Perennial. Scandent. Branches with four acute angles. Leaves quaternate, long-petioled, cordate, acuminate, 5—7 nerved. Hispid. (Roxb. Ms.)

This species of madder is indigenous in *Nepal*, and is used by the dyers and other printers, in the same manner as the *Rubia Tinctorum* is in *Europe*. Parcels of it have been frequently sent to *England*, where it was found equal in quality to the best *Dutch* madder. I know not that it has ever been tried here in medicine; but, from its sensible qualities being the same with those of the *Rubia Tinctorum*, there is reason to conclude that it may be found equally efficacious with that drug, as a deobstruent and emmenagogue.

Rubia Cordifolia. (W.) *Sathri*, H.

Murray, III. 112.

Woodville, I. 102.

---

(1) *Munjeet'h.*

Sida Cordifolia. (W.) *Bariála,*(1) H. *Bat'yálica,* S.
Sida Rhombifolia. (W.) *Lál Bariála,* H.
Sida Rhomboidea. (Roxb. Ms.) *Saféd Bariála,* H.

Sp. Ch.—Shrubby. Erect. Ramous. Leaves short-petioled, rhomboid, lanceolate, serrate, 3-nerved, villous. Stipules setaceous. Peduncles axillary, solitary, shorter than the leaves, one-flowered. Capsules 10, without beak. (Roxb. Ms.)

There are several other species of the *Sida* in *Bengal;* but I have selected these three, as being the kinds most generally used in medicine by the *Hindus.* Like the other columniferous plants, they all abound in mucilage, and are much employed by the natives as demulcents and emollients. They possess these virtues, in at least an equal degree with our officinal *Althæa* and *Malva;* and may well supply their place, either for internal use, or, externally, for fomentation, cataplasms and enemata.

Strychnos Nux Vomica. (W.) *Cuchila,*(2) H. *Culaca,* S.
Murray, I. 703.
Woodville, IV. 29.
Strychnos Potatorum. (W.) *Nir-malli,*(3) H. *Cataca,* S.

The seeds of the *Strychnos Nux Vomica* are reckoned amongst the most powerful of the narcotic poisons. In *Germany,* nevertheless, they are considered as *medicinal,* and have been recommended, by many authors of that nation, as efficacious antispasmodics and tonics; but the *British* physicians have prudently abstained from the use of so dangerous a remedy; and, for the same reason, these seeds are seldom, if ever, employed in medicine by the *Hindus.* They are sometimes used, however, for a very pernicious purpose, by the distillers, who add a quantity of them in the process of distilling arrack, to render the spirit more intoxicating.

(1) *Buryala.* (2) *Keochila.* (3) *Nirmullee.*

The seeds of the *Strychnos Potatorum*, though never used in medicine, are highly valuable, and serviceable, to both *Europeans* and natives, from the quality which they possess, of clearing muddy water, and rendering it potable; to which the trivial name of the tree, first given to it by Koenig, alludes. One of the seeds is rubbed very hard, for a minute or two, round the inside of an earthen vessel, into which the water is poured and left to settle. In a short time, the impurities subside, and leave the water perfectly limpid and tasteless.

Sinapis Dichotoma. (Roxb. MS.) *Serson,*(1) H. *Sarshapa,* S.

Sp. Ch.—Dichotomous. Siliques cylindric, smooth, spreading. Beak straight and tapering. Leaves stem-clasping; the lower somewhat lyred. Superiour ovate, lanceolate, entire. All are smooth, as are also the stem and branches. (Roxb. MS.)

Sinapis Ramosa. (Roxb. MS.) *Rai,*(2) H. *Pájicá,* S.

Sp. Ch.—Annual. Erect. Ramous. Siliques expanding, linear, vertically compressed, smooth. Leaves petioled; lower lyred: superiour sublanceolate. (Roxb. MS.)

Both these species of mustard are extensively cultivated in *Bengal*, on account of the oil procured from the seeds. In respect to medicinal qualities, these seeds correspond exactly with the seed of the *Sinapis Nigra*, (W.) and may be used, with equal advantage, as the latter, either internally, as stimulants in rheumatic and paralytic affections, or externally for sinapisms. See Murray, II. 398. Woodville, III 409.

Swietenia Febrifuga. (W.) *Rahuna,* H. *Seymdo,* Telinga.

All the four species of the noble genus *Swietenia*, are lofty trees, remarkable for the excellent quality of their wood. The three following

(1) *Sarson.* (2) *Raee.*

are indigenous in *Hindostan*. 1. *S. Febrifuga*, which we have inserted in the catalogue, on account of the medicinal qualities of its bark. 2. *S. Chickrassa*, (Roxb.) which affords the wood of that name, esteemed by the cabinet-makers, in *Calcutta*, as little inferior to mahogany. 3. *S. Chloroxylon*, (Roxb.) the wood of which, from the closeness of its grain, and its beautiful bright yellow colour, has obtained, from the *English* in *India*, the name of *Satin-wood*. The fourth is a native of *Jamaica* and *Spanish America*, *S. Mahogani*. (W.) The excellence of the wood of this tree, and its superiority to every other, for all domestic purposes, is universally allowed.

THE *Swietenia Febrifuga* is indigenous in the mountainous parts of the *Rajahmundry Circar*. It is a large tree, rising with a straight stem to a great height. The wood is remarkably durable; and on that account, is preferred, by the *Telingas*, to any other, for the timber-works of their temples. The bark is covered with a rough grey cuticle, and internally is of a light red colour. It has a bitter, united with an astringent taste; both in a strong degree, particularly the bitter. We are indebted to Dr. ROXBURGH for the discovery of its medicinal virtues. Judging from its sensible qualities, that it might possess a considerable tonic power, and prove a useful remedy for the intermittent fever, he made trial of it in several cases of that disease, and found it fully to answer his expectation. With the view of further investigation, he afterwards sent a quantity of the bark to *England*, where it was tried in the hospitals, with equal success, and considered as a valuable substitute, in many cases, for the *Cinchona*. An account of it has been received by the *Edinburgh* college in their pharmacopœia, together with its congener, the *Swietenia Mahogani*, which, in its properties, it nearly coincides. See Dr. DUN-

CAN's Tentam. Inaug. de *Swymida*. *Edinb.* 1799; and the *New Edinb. Disp.* 1806.

THE *Swietenia Febrifuga* is not a native of *Bengal*; and therefore is little known, either to the *Hindu* or *European* practitioners here. I have been informed, however, that it was found by the late DR. KENNEDY, in the hills to the southward of *Chunar*, where it was called, by the natives, *Rohuna*, and it is probable that this valuable tree may be discovered in the mountainous districts of some of the other upper provinces.

SYRIUM MYRTIFOLIUM. (ROXB. MS.) *Chandan*,(1) H. *Chandana*, S.

SANTALUM ALBUM. { MURRAY, II. 14
WOODVILLE, IV. 136.

TAMARINDUS INDICA. (W.) *Amli*,(2) H. *Amlica*, S.
MURRAY, II. 552.
WOODVILLE, III. 544.

TERMINALIA BELERICA. (ROXB. MS.) *Bahera*,(3) H. *Vibhi-taca*, S.

TERMINALIA CHEBULA. (W.) *Har*(4) and *Hara*,(5) H. *Haritaca*, S.
The unripe fruit, *Zungi Har*,(6) H.

THE fruit of the *Phyllanthus Emblica* has been already noticed, as one of the kinds of the *Myrobalans* of the writers on pharmacy. Another kind, the *Beleric*, is the dried ripe fruit of the first species of *Terminalia* here inserted. It is about the size of an olive, of a yellowish grey colour, obovate shape, and marked with five longitudinal furrows. In sensible and medicinal qualities, it coincides with the other kinds. The second species, the *Terminalia Chebula*, yields several different kinds of *Myrobalans*; different names having been given to the drupe, according to its degree of maturity, when taken from the tree. Those chiefly used in medicine, are the *Har* and the *Zungi Har*. The *Har* is the dried ripe

(1) *Chundun*. (2) *Imlee*. (3) *Buhera*. (4) *Har*. (5) *Hara*. (6) *Zungi Har*.

fruit. It is the largest of the *Myrobalans*, of an oblong, ovate shape, marked with five furrows and five ridges alternately. It is sometimes used medicinally as a gentle purgative, but more frequently employed for domestic purposes, particularly by the dyers, who consume large quantities of it for preparing the cloth to receive the colours. See As. Res. IV. [illegible].

The *Zengi Har* is an *Indian* or black *Myrobalan*, of the pharmacological authors. It [illegible] from the other [illegible] in having scarcely the medicinal effects of a nut, being the fruit dried in a half ripe state.* It is of an

* [illegible] information respecting the [illegible] which affords [illegible] the [illegible] drugs [illegible] having been [illegible] given an account of [illegible] sources, to [illegible] I mentioned, was circumstance [illegible] on examining the drug, [illegible] to be the [illegible] of the dried germ, of some [illegible] *Terminalia*, caused by some insect, like galls. The [illegible] of this conjecture was [illegible] afterwards confirmed, on [illegible] the ripe drupes of the *Terminalia chebula* in the Botanic Garden, [illegible] of which [illegible] exactly with those of the *Zengi Har*, and which, on being dried, proved to be the very fruit.

The uncertainty in which the writers on the *Materia Medica* still continue, respecting the trees which yield the different kinds of *Myrobalans*, appears from the following remark of Professor [illegible], (Lap. Ind. VI. 285.) "De colliquamen (*Myrobalanorum*) apude Botanicos [illegible] pedet, quin adhuc disputetur, [illegible] ex diversis arboribus [illegible] poliuntur eadem." A considerable degree of light will be thrown on the subject by the following extract from a Persian treatise on medicines, the *Mekhzen-ul-Adviye* of Mir [illegible] Hosein [illegible], communicated to me by the kindness of Mr. Colebrooke, and which had I received it sooner, would have saved me the trouble of my inquiring respecting the *Zengi Har*.

Under the head *Ahlilej* (the Arabic name answering to the *Persian Hallilej*) the author distinguishes the following kinds, as the produce of the same tree, (*Terminalia Chebula*) grown in different degrees of maturity:

1. *Hallilej Zird*, or green, when the fruit is just set. Being dried, it is about the size of the [illegible] *Cumin seed*.
2. *Hallilej*, when more advanced. It is the size of a barley-corn. (*Jem.*)
3. *Hallilej Zengi*, *Hindi* or *Asfed*, when the young fruit is still larger, or advanced. Being

of long, pointed shape, about the size of a pistachio nut, of a deep black colour, and a firm, compact substance. Its taste is bitterish, and strongly astringent. The *Zengi Hur* is, as far as I can learn, more frequently used in medicine, by the *Hindus*, than any of the other *Myrobalans* being very generally employed by them as a purgative. It operates briskly, but without occasioning heat or irritation. Persons liable to redundancy of bile, habitual costiveness, or any other complaint which requires the frequent use of gentle purgatives, will find this one of the most convenient which they can use.

Terminalia Citrina. (Roxb. Fl. Ind.) *Cadoo* of the Singe.

This tree is a native of the mountainous parts of the *Northern Circars*. The fruit is the *Myrobalanus Citrina* of the shops. It is used in medicine in the southern part of the *Peninsula*, but is not known to the *Hindu* practitioners in *Bengal*. The chief use of it, however, to the southward is as a mordant for fixing the colours, in printing their beautiful chintzes.

Trigonella Fœnum Græcum. (W.) *Methi*, H. *Methi*, B.

Murray, Ed. 447.

Woodville, III. 437.

Valeriana Jatamansi. (Jones.) *Jutamansi*, H. *Jatamassi*, S.

The vegetable which affords the *Indian Nard*, so celebrated by the ancients, as a perfume, remained altogether unknown to naturalists, until it

---

dried, it is of the size of a raisin, and is black; whence its name. (*Ahmed* black, *Zengi* negro.)

4 *Hurrah*, gathered when the nut has acquired some degree of hardness. The dried fruit is of a green colour, inclining to yellow.

5 *Ashfer*, when approaching to maturity. The fruit, when dry, is of a light yellow, whence the name. (*Asfer*, yellow.)

6 *Abulli*, when the fruit is come to full maturity.

(1) *Methee.*

was discovered by the late Sir WILLIAM JONES, whose valuable as his time was, considered the subject as [illegible] of his inquiries; and, with his usual accuracy of research, proved, beyond all question, that the spikenard of the ancients is the plant called, by the *Arabians*, *Sunbul-el-Hind*; and, by the *Hindus*, *Jatamansi*. See *As. Res.* II. 405 and [illegible] 405, 406. It is a species of Valerian, and a native of *Nepal* and *Tibet*. The [illegible] hairy portion of the stem immediately above the root, is the part which, when dried, is so highly esteemed as a perfume; and which is also used in medicine. The *Hindu* physicians prescribe it, freely, in [illegible] of the bowels; and, as it strongly resembles, in taste, smell and [illegible], the officinal valerian, there is reason to expect that it will be found equally efficacious with that root, as an antispasmodic in epilepsy, hysteria, and other convulsive disorders.

VITEX TRIFOLIA. (*N.*) *Nisinda* and *Sambhalu*,(1) *H.*
Sind'hua and *Sind'hoora*. *S.*

This elegant shrub is very generally cultivated in *Hindustan*, as well on account of its beauty, as of its valuable medicinal qualities. It delights in a watery situation, and is readily propagated by cuttings.

The leaves of the *Nisinda* have a better claim to the title of discutient, than any other vegetable remedy with which I am acquainted. Their efficacy in dispelling inflammatory swellings of the joints, from acute rheumatism, and of the testicles, from suppressed gonorrhoea, has often

(1) *Sambhalu*, or *Sunalu*.

The following curious [illegible] of [illegible], on the facility with which the [illegible] was, [illegible] high estimation in which the *Nisinda* was held in his time. "[illegible] quam ex hujus arboris usu ad [illegible] in illis regionibus, ut nihil Deus [illegible] multiplici [illegible] consumptae amoris, aut [illegible] prout nunc esset." *Aromat.* [illegible] by Costus, p. 25

excited my surprize. The success with which the natives employ them, in these complaints has induced some European practitioners to adopt the practice, and I hope it will come into general use. The mode of employing the leaves is simple. A quantity of them, just as fresh from the tree, is put into a earthen pot, and heated over the fire, to as great a degree as can be borne without pain. They are then applied to the part affected, and as large a quantity as can be conveniently kept on by a proper bandage, and the application is repeated, three or four times a day, until the tumor is dispersed.

II. MEDICINAL DRUGS.

1. VEGETABLE.

THE following vegetable drugs are imported into *Hindustan* from the neighbouring countries, none of the plants which yield them being either indigenous, or found in a cultivated state in the *Peninsula*. The drugs themselves, however, are in common use with the native practitioners, and sold in all the principal bazars.

ASA FŒTIDA. *Hing*,(1) H. *Hinga*, *Ferula Asa fœtida*.	MURRAY, VI. 338. WOODVILLE, I. 22.
LIBANOTIS. *Lobán*,(2) H. and Arab. *Styrax Benzoin*.	MURRAY, IV. 540 and 625. WOODVILLE, II. 20.
CAJEPUT OIL. *Cajeputu*, Malay. *Melaleuca Leucodendron*.	MURRAY, IV. 518. WOODVILLE, IV. 31.

(1) *Heeng*. (2) *Lo[illegible]*.

CAMPHOR.	*Kafur*,(1) H. *Curfura*. S. *Laurus Camphora*	MURRAY, IV. 345. WOODVILLE, IV. 66.
CHINA ROOT.	*Choo Chini*,(2) H. *Smilax China*.	MURRAY, I. 499. WOODVILLE, IV. [illegible]

The root was formerly held in high estimation by Europe, as a remedy for the venereal disease; but has long been superseded, by its congener, the *Smilax Sarsaparilla*; yet this last has been, by some authors of great authority, considered as a very inert substance, and scarcely possessing any medicinal virtue whatsoever.* Those who judge more favourably of its efficacy, may, in cases where it cannot be procured, have recourse to the *China* root, as a substitute. Dr. Woodville, after observing that, "like the *Sarsaparilla*, the *China* root contains a considerable share of "bland nutritive matter," adds, "that it appeared to him not less adapted "to the auxiliary purposes of medicine."† If the sanative virtue of these roots depends on this nutritive matter, which is probably the case, the *China* root would seem to claim the preference, as it contains it in a much larger proportion, amounting to towards of half the weight of the root;‡ but there is much difficulty in appreciating the comparative efficacy of medicines of such moderate activity as the two in question. The *China* root was formerly much used in the hospitals here, and, as far as I could judge from my own experience, its utility, either as an auxiliary to mercury, or for improving the general health, after the use of that remedy, is at least equal to that of the *Sarsaparilla*.

(1) *Kafour*. (2) *Chob Chenee*.

* J. HUNTER, Vol. I. p. 371. CULLEN, *Mat. Med.* p. 200. DUNCAN, *Edinb. New Disp.* Ed. 1806.

† Med. Bot. IV. 67.

‡ AIKIN's LEWIS *Mat. Med.* II. p. 581.

CLOVES. Lavang (1) H. *Lavanga*, S.

Caryophyllus Aromaticus. { Murray, III. 333. Woodville, II. 363.

COLUMBO ROOT. *Kalumba* Mozambique.

Radix Colombæ. { Murray, VI. 158. Woodville, IV. 164. Asiat. Res. X. 383.

See the interesting account of this valuable root in the tenth volume of the As. Res. It is to be hoped, that by Dr. B[illegible] strenuous exertions, we may soon have the plant cultivated in this country.

CUBEBS. *Cubab Chini.* (2) H. [illegible]

Murray, V. [illegible]

GALLS. (Aleppo) *Mazu Phal* (3) H. *Mâzu* [illegible]

Quercus Cerris. Murray, I. 168.

Quercus Robur. Woodville, II. 348.

GAMBIR. *Gambir*, H. from the Malay.

Uncaria Gambier. [illegible] III.

Funis Uncariæ. [illegible] V. 62.

THIS substance is used, by the inhabitants of the Malay countries, for masticating with the *Betel* leaf and *Areca* nut, in the same manner as the *Catechu* is, by the natives of *Hindostan*, is prepared from the leaves of the shrub above referred to, (which belongs to a genus nearly allied to the *Nauclea*) in two different modes. 1. By boiling the leaves, and inspissating the decoction. 2. By infusing the leaves in warm water for some hours, when a fæcula subsides, which is inspissated by the heat of the sun, and formed into small cakes. The *Gambir*, prepared in the last mode, is by far the best. In appearance, and sensible qualities, it resembles the *Catechu*, as also in its medicinal properties. It is powerfully astringent, and at first bitter, but afterwards sweetish. Tried by the

(1) *Lavang.* (2) *Kooboh Chinee.* (3) *Majoo P'hul.*

gelatine test, the *Gambir* appears [illegible] more of the *Tanic* principle, than any other vegetable astringent; and, were it [illegible] its high price, would be a most valuable material for the preparation of leather.

Gamboge. *Gokkate*, Cingalese.

Stalagmitis Gambogioides. Murray, [illegible] 106 & 654.

Manna. *Shikhisk* (?) H. and P. *Terenjabin*, Ar.

Manna Persicum. Fothergill, Pl. Tr. [illegible]

The manna sold in the bazars here, is imported from *Bussorah*, and is the same with that described by Mr. Fothergill, in the paper to which I have referred. The plant which yields it, is supposed to be the *Hedysarum Alhagi* (L.) It is a very inferior kind, and inferior, in quality to the *Calabrian manna*.

Myrrha. *Murr* and *Bol*, H. *Mirra*, S.

Myrrha. Murray, VI. 273. Woodville, I. 361.

Jaiphal, *Jaiphal*, *Jaiphal*, S.

The Mace. *Jaiphal*, H. *Jaipatri*, S.

Myristica moschata. Murray, VI. 135.

Myristica officinalis. Woodville, I. 362.

Kerbara. *Kowrie Bhela*, H.

Murray, IV. 362.

Woodville, I. 197.

Sago. *Gobudaru*, H.

Sagus Rumphii. Murray, V. 13.

Sago is procured from the trunks of several other palms, beside that mentioned by Murray. An excellent kind is prepared from the tree called by Rumphius, *Gomutus Gomuto*, (Amb. I. 37.) and by Dr. [illegible] *Saccharum Humphii*, (Mill.) This sago is also valuable, on account of the black fibres which surround the trunk at the insertion of the leaves;

[illegible] *Sheerkhisk.* [illegible] *Jaiphal* [illegible] *Jaiphal.* [illegible] *Kowrie Bhela.*

which afford a stronger and more durable cordage for ships, than any other vegetable substance.

SALEP, *Salep Misri*,(1) H. and Arab.

Orchis Mascula. { MURRAY, V. 274. WOODVILLE, II. 296.

SCAMMONY, *Scammony*,(2) H. and Arab.

Convolvulus Scammonia. { MURRAY, VI. 746. WOODVILLE, I. 16.

SENNA, *Leaves*, *Sená Mecci*,(3) H. *Sená*, Arab.

[illegible]

[illegible]

A. [illegible]

LEAD, *Sisa*, H. *Sisa*, S.

The white oxide, *Safeda*, H.

The red oxide, *Sindur*,(5) H. *Sindur*, S.

The semivitreous oxide, *Mundar Sisa*,(6) H. & P.

IRON, *Loha*, H. *Loha* & *Ayas*, S.

The carbonate, *Tilli*,(7) H. *Tilli* & *Sikhara*, S.

The Sulphate, *Cassis*,(8) H.

COPPER, *Tamba*, H. *Tamra*, S.

The Subacetate, *Verdigris*, H. *Pitala*, S.

The Sulphate, *Tootia*,(9) H. *Nilatutha*, S.

BRASS, *Ranga*, H. *Ranga* & *Pitala*, S.

ANTIMONY.

The Sulphuret, *Surma*,(10) H. *Sauvira*, S.

THE proper grey ore of antimony is brought from *Nagpur*, and galena or sulphuret of lead, is frequently sold for it in the bazars, under the name of *Surma*.

BISMUTH.

The white oxide, *Samudra Nona*,(11) H. *Samudra*, S.

---

(1) *Salib misree*. (2) *Sakmoniya*. (3) *Sena Makki*. (4) *Seesa*. (5) *Shinduri*. (6) *Mundar Sunga*. (7) *Kuli*. (8) *Kusees*. (9) *Toothiya*. (10) *Surma*. (11) *Samudra Nona*.

The yellow Sulphuret, *Hartal*,(1) H. *Haritala*, S.
The red Sulphuret, *Manahil*,(2) H. [illegible] *Silá*, S.

QUICK-SILVER. *Pár*, H. *Párada*, [illegible]
The red Sulphuret, *Shengerf*,(3) H.
A sub-muriate, *Rascapúr*,(4) H.

SHENGERF, or factitious cinnabar, is prepared by the natives in a very simple mode. The quick-silver and sulphur are first triturated together, until a black sulphuret is formed, which is put into a closed earthen pot, similar to those commonly used for dressing victuals. Over this another vessel, of the same kind, is placed, inverted, and luted to it with clay. Fire is then applied to the undermost vessel, and continued until the whole of the contents is sublimed. The apparatus is then suffered to cool; when a cake of cinnabar is found adhering to the inner surface of the upper earthen pot.

SHENGERF is used, internally, by the native practitioners as an anti-phlogistic, and for the cure of cutaneous diseases; but it is employed much more efficaciously by them in fumigation, for such cases of the venereal disease as are attended with ulcers in the nose, mouth and throat. The fumigation is conducted in the usual mode. By placing the patient, with a blanket thrown over him, in half the fumes of the *Shengerf* thrown on red hot iron. In this mode, the cure is performed very rapidly, but it frequently causes a violent and dangerous ptyalism; nor is the patient always secured by it against a relapse of the disease.

RASCAPUR is another mercurial preparation, in great estimation, and much used by both the *Hindu* and *Muhammedan* practitioners. There are various modes of preparing it, but none of them [illegible] very different

(1) *Hartal* [illegible] (2) *Manahil* [illegible] (3) *Shengarf* [illegible] (4) *Ras* [illegible]

from the others. In all of them quick-silver and *Muriate of Soda* are employed in equal parts, with the addition of either *Sulphate of Alumina* or *Sulphate of Copper*. By the kindness of Dr HUNTER I have now before me the three different processes for making *Rasaçpur*; one taken from a *Persian* and the two others from *Sanscrit* pharmacopœias. The first, which is the simplest and least uncertain of the three, is literally as follows:

"TAKE Quick-silver, Armenian Sal-Alum, (some prefer blue vitriol, but allum is better) Rock Salt, of each nine parts. Rub the whole in a mortar with water, and let them harden. Then put the mass into a glazed earthen vessel; and place inverted, above it, another similar vessel, plastered with ashes, and the milk of *Datura*. Place them together with Philosopher's clay, and keep them three days and three nights in a fire made with cow dung. Then let the vessels cool, and take out what adheres to the bottom and sides of the upper vessel. This is the *Rasaçpur*."

The Quick-silver, in this preparation, is combined with a less proportion of the muriatic acid, than in corrosive sublimate, but with a much greater proportion of it than in calomel. It is used, by the native practitioners, for all the purposes for which the two preparations, just mentioned, are employed by the *Europeans*. It requires, however, to be prescribed with great caution; as it is not only one of the most powerful mercurials that can be procured for internal use, but uncertain in its strength, on account of the different processes by which it is made. *European* practitioners need, however, I think, have recourse to it; as quick-silver may always be procured, with the assurance with which, safer, and equally efficacious, remedies may be prepared.

E. Salim.

Nitrate of Potash. *Shora*, H. *Torae Shora*, S.
Sulphate of Soda. *Gindar ka nun*,(1) H.
Sulphate of Soda. *Chara Nun*,(2) H.
Sulphate of Alumina. *Phitcari*,(3) H. *Sphatica*, S.
Impure Carbonate of Soda. *Sajji-mutti*,(4) H. *Sorjica*, S.
Muriate of Ammonia. *Nushadar*,(5) H.
Muriate of Soda. *Nemuk*,(6) H.
Muriate of Soda, mixed with the fruit of *Phyllanthus Emblica*. } *Bit-laban*(7) & *Kala Nemuk*(8) H.

The following process for making this salt, was communicated, by a native druggist, to Mr. Turnbull, of *Mirzapore*, and actually performed in his presence. Mr. Colebrooke informs me that it nearly corresponds with the process which he found described in a *Persian* treatise on medicines. "Fifty-six pounds of *Sanmar* salt (a fossile muriate of Soda) are "mixed with twenty ounces of dried *Aonlas*, (*Emblic Myrobalans*.) One "fourth of these materials is put into a round earthen pot, with a narrow "mouth, which is put on a fire-place made of clay. The fire-place has a "hole at the bottom for introducing the fire-wood. After the fire has "been lighted about an hour, and the materials in the pot appear to be "melted, the rest of the materials is added by degrees. The whole is then "exposed to a strong red heat, for about six hours. The fire is then al-"lowed to die away, and the pot to cool; which, upon being broken, is "found to contain about forty-eight pounds of *Kala Nemuk*, or *Bit-laban*."

The *Bit-laban*, or *Bit-nuben*, as it is sometimes called, is a medicine of great estimation, with both the *Hindu* and *Mahommedan* physicians, and

(1) *Gundel-ka-nun.* (2) *Khara Nun.* (3) *Phitkari.* (4) *Sajji-mutti.*
(5) *Nusadar.* (6) *Nemuk.* (7) *Bit-laban.* (8) *Kala Nemuk.*

particularly with the former. It is very generally used as a tonic in dyspepsia and gout, as a deobstruent in obstructions of the spleen and mesenteric glands, diseases to which children in *Hindostan* are peculiarly liable; and as a stimulant in chronic rheumatism and palsy. It is also one of the many remedies employed as a vermifuge. For a further account of this salt, see "A Dissertation on the *Bit-Noben*, by JOHN HENDERSON of the *Bengal* Medical Establishment. 8vo. *Lond.* 1793."

MR. HENDERSON having carried some of the *Bit-noben* to *England*, it was analysed by Mr. ACCUM, and the result was as follows:

FOUR hundred and eighty grains of the salt yielded

Black oxide of iron,	3 grains.
Sulphur,	14
Muriate of Lime,	13
Muriate of Soda,	446
	476
Loss,	4
	480

NICHOLSON'S *Journal for August*, 1808.

FROM this analysis we may conclude, that the virtues of the *Bit-laban*, beyond what may be fairly ascribed to the *Muriate of Soda*, depend on the proportion of iron contained in it. This metal appears to have been obtained, during the process, from the *Myrobalans*.

SUPER-BORATE OF SODA. Sohage, H. *Tincar*, S.

C. Unknown.

SULPHUR. Gandhac,(1) H. *Gandhaca*, S.

(1) *Gand-huk*

Petroleum. *Mitti-(1) H. Nafta, Arab.*

This mineral oil is imported from the *Burma* country. See an account of the *Petroleum* wells near *Rangoon*, by Captain Cox, in the 6th Vol. of the As. Res.

The oil is met with, in the bazars, of very different degrees of purity; sometimes perfectly limpid and thin; at other times of a dark brown colour, and of the consistence of syrup. The first sort only should be used in medicine. It has a strong, penetrating, not disagreeable smell, and a pungent, acrid taste. It is very generally employed by the native practitioners, externally, as a stimulant in paralytic complaints, and in chronic rheumatism. In this last disease I can, from my own experience, recommend it as an efficacious remedy, having found much greater benefit from it than from the more costly *Naphta* oil, which I had previously used.

Amber. *Cah-ruba,(2)* H. and P.

3. ANIMAL.

Musk. *Mushk,(3)* H. and P.

---

(1) *Hillebr.*

A concrete resinous substance, is introduced from the sore which passed, at the Calcutta Custom-house, and is also sold in the bazar, under the name of *Cahruba* or *Amber*, but which I found, on examination, to be real *Copal*, the resin so much used, in *England*, as a varnish. This substance is used for the same purpose by the Coach-makers in *Calcutta*, it resembles so perfectly the fracture, in colour and texture, that the jewellers make necklaces of it, which pass for those of genuine *Amber*, and from which it is extremely difficult to distinguish them. The *Copal*, I believe, the produce of the *Valeria Indica*, a tree which grows on the *Malabar Coast*. I was favoured by Dr. Roxburgh with specimens of the resin of that tree; and found it, both in appearance and chemical quantities, to coincide entirely with genuine *Copal*.

(2) *Kahruba.* (3) *Mushk.*

AMBERGRISE. *Anbar*, (1) H. *Ambre*, 9

CONSIDERABLE quantities of this substance are sometimes brought to *Calcutta*, by the Commanders of trading vessels; who find it floating on the *Indian Ocean*, or adhering to rocks, chiefly among the *Moluccas* and other islands to the eastward. It is esteemed, by the natives, as the most agreeable of all perfumes, more especially by the *Mahummedans*. Their physicians consider it also as an *Aphrodisiac*, a class of medicines of great importance in their pharmacopœias, but which probably contain not a single article that has any claim to this title.

HONEY. *Medhu*, (2) H. *Shehed*, (3) P. *Medhu*, S.
WAX. *Mom*, H. and P. *Mummi-bisida*, S.
LAC. *Lac'h* and *Láh*, H. *Lacsha*, S.
HIRUDO MEDICINALIS (L.) *Jonc*, (4) H. *Jelauc*, S.

LEECHES are found, in stagnant ponds and ditches, in every part of *Hindustan*. In a country in which general bleeding is so much seldomer required or admissible than in cold climates, and where consequently the practitioner must more frequently have recourse to topical bleeding, it is fortunate that this animal, so convenient for the latter purpose, can at all times be procured.

MELOE [illegible] (L.) *Telin*, (5) H.

A VERY full and accurate description of this species of *Meloë*, has been given, in the 6th Vol. of the Asiatick Researches, by Colonel HARDWICKE, to whom we are indebted for this valuable acquisition to our *Materia Medica*. The insect abounds in every part of *Bengal*, *Behar* and *Oude*. In the rainy season, during which it is in its most perfect state, it is found feeding on the flowers of the various species of *Bihar* and *Sida*, and is

(1) *Unbar*. (2) *Mud* or *Madhoo*. (3) *Shahed*. (4) *Jonk*. (5) *Telinee*.

readily distinguished, by the three transverse, undulated black bands on it's yellow *Elytra*, which constitute its specific character.

The *Meloë Cichorei*, when applied to the skin produces effects precisely similar to those caused by the *Spanish* blistering fly, for which this insect will be found a perfectly adequate substitute, either as an external stimulant, a rubefacient, or for raising a complete blister according to the manner in which it is applied.

THE flies should be gathered in the morning or evening, and immediately killed by exposing them to the steam of boiling vinegar. They should then be thoroughly dried by the heat of the sun, and afterwards put into bottles to preserve them from humidity.

IV.

Sketch of the Sikhs.

By Brigadier General MALCOLM.

Introduction.

WHEN with the *British* army in the *Panjab* in 1809, I endeavoured to collect materials that would throw light upon the history, manners, and religion of the *Sikhs*. Though this subject had been treated by several *English* writers, none of them had possessed opportunities of obtaining more than very general information regarding this extraordinary race; and their narratives therefore, though in writing regard, have served more to excite than to gratify curiosity.

In addition to the information I collected while the army continued within the territories of the *Sikhs*, and the personal observations I was able to make, during that period, upon the customs and manners of that nation, I succeeded with difficulty in obtaining a copy of the *Adi-Granth*.*

* The chief, who gave me a copy, seemed at first, [illegible] of this request, or affected [illegible] hesitance, after having obtained it from me, that I would never see the sacred volume with great respect. I understand, however, that the [illegible] of Mr. Colebrooke has

and of some historical tracts, the most essential parts of which, when I returned to *Calcutta*, were explained to me by a *Sikh* priest of the *Nirmala* order, whom I found equally intelligent and communicative, and who spoke of the religion and ceremonies of his sect with less restraint than any of his brethren, whom I had met with in the *Penjáb*. This slender stock of materials was subsequently much enriched by my friend Dr. HAYDEN, who favoured me with a translation of several tracts written by *Sikh* authors, in the *Penjábí* and *Duggar* dialects, treating of their history and religion which, though full of the warm imagery which marks all oriental works, and particularly those whose authors enter on the boundless field of *Hindú* mythology, contain the most valuable verifications of the different religious institutions of the *Sikh* nation.

It was my first intention to have endeavoured to add to these materials, and to have written, when I had leisure, a history of the *Sikhs*; but the active nature of my public duties has made it impossible to carry this plan into early execution, and I have had the choice of deferring it to a distant and uncertain period: or of giving, from what I actually possessed, a short and hasty sketch of their history, customs and religion. The latter alternative I have adopted; for although the information I may convey in such a sketch, may be very defective: it will be useful, at a moment when every information, regarding the *Sikhs*, is of importance; and it may perhaps stimulate and aid some person who has more leisure, and better opportunities, to accomplish that task which I once contemplated.

In composing this rapid sketch of the *Sikhs*, I have still had to encounter various difficulties. There is no part of oriental biography in which

---

procured not only the *Granth* and the *Dasma Pádshah ka Granth*, and consequently both in possession of the two sacred books of the *Sikhs*.

it is more difficult to separate truth from falsehood, than that which relates to the history of religious impostors. The account of their lives is generally recorded, either by devoted disciples and warm adherents, or by violent enemies and bigoted persecutors. The former, from enthusiastic admiration, elevate them with every quality and accomplishment that can adorn man; the latter, with equal enthusiasm and exertion, misrepresent their characters, and detract from all their merits and pretensions. This general remark I have found to apply with peculiar force to the varying accounts given by *Sikh* and *Muhammedan* authors, of NA'NAC and his successors. As it would have been an endless and impracticable task, to have entered into a discussion concerning all the points in which these authors differ; many considerations have induced me to give a preference, on almost all occasions, to the original *Sikh* writers. In every research into the general history of mankind, it is of the most essential importance to hear what a nation has to say of itself; and the knowledge obtained from such sources has a value, independent of its historical utility. It aids the promotion of social intercourse, and leads to the establishment of friendship between nations. The most savage states are those who have most prejudices, and who are consequently most easily conciliated or offended: they are always pleased and flattered, when they find, that those whom they cannot but admit to possess superior intelligence, are acquainted with their history, and respect their belief and usages; and, on the contrary, they hardly ever pardon an outrage against their religion or customs, though committed by men who have every right to plead the most profound ignorance, as an excuse for the words or actions that have provoked resentment.

SECTION I.

Sketch of the History and present State of the Sikhs; with Observations on their religious Institutions, Usages, Manners and Character.

NÁNAC SHÁH, the founder of the sect, once distinguished by the name of *Sikhs*,* was born in the year of CHRIST 1469, at a small village called *Talwandi*,† in the district of *Bhatti*, in the province of *Lahore*. His father, whose name was CA'LU',‡ was of the *Cshatriya* cast, and *Véd'i* tribe of *Hindús*, and had no family except NA'NAC, and his sister NA'NACI, who married a *Hindú* of the name of JAYARA'M, who was employed as a grain-factor by DAULET KHA'N LODÍ, a relation of the reigning emperor of *Delhi*. NA'NAC was, agreeably to the usage of the tribe in which he was born, married to a woman of respectable family, at an early age,§ by whom he had two sons, named SRÍCHAND and LACSHMÍ DA'S. The former, who abandoned the vanities of the world, had a son called DHERM

* *Sikh* or *Sicha*, is a *Sanscrit* word, which means a disciple, or devoted follower. In the *Panjábí* it is corrupted into *Sikh*: it is a general term, and applicable to any person that follows a particular teacher.

† This village, or rather town, for such it has become, is now called *Rávapúr*. It is situated on the banks of the *Béyá*, or *Hypkasis*.

‡ He is called by some authors, KA'LU' VE'DI; but *Ve'di* is more derived from his tribe or family.

§ Several *Sikh* authors have been very precise in establishing the date of the consummation of this marriage, which they fix in the month of *Cshárh*, of the *Hindú* æra of VICRAMADITYA, 1545.

Chand, who founded the sect of *Udásí*, and his descendants are yet known by the name of *Máná Pattáh*, or sons children of Mának. Lachmi Dás addicted himself to the pleasures of this world, and left neither heirs nor reputation.

Nának is stated, by all *Sikh* writers, to have been from his childhood, inclined to devotion; and the indifference, which this feeling created towards all worldly concerns, appears to have been a source of considerable uneasiness to his father; who endeavoured, by every effort, to divert his mind from the religious turn which it had taken. With a view to effect this object, he one day gave Nának a sum of money, to purchase salt at one village, in order to sell it at another; in the hope of enticing him to business, by allowing him to taste the sweets of commercial profit. Nának was pleased with the scheme, took the money, and proceeded, accompanied by a servant of the name of Bala, of the tribe of *Sandhu*, towards the village where he was to make his purchase. He happened, however, on the road, to fall in with some *Fakirs*, (holy mendicants,) with whom he wished to commence a conversation; but they were so weak, from want of victuals which they had not tasted for three days, that they could only reply to the observations of Nának by bending their heads and other civil signs of acquiescence. Nának, affected by their situation, said to his companion, with emotion, "My father has sent me to deal in "salt, with a view to profit; but the gain of this world is unstable, and profitless; my wish is to relieve these poor men, and to obtain that gain "which is permanent and eternal." His companion replied, "Thy resolution is good: we not delay its execution." Nának immediately

* Bala Sandhu, who gave this advice, continued, through life, a faithful and disciple.

distributed his money among the hungry *Faciri*; who, after they had gained strength from the refreshment which it obtained them, uttered into a long discourse, which ended in the unity of God, with which he was much delighted: he returned next day to his father, who demanded what profit he had made? "I have fed the poor," said NANAK, "and have "obtained that gain for you which will endure for ever." As the father happened to have little value for this species of wealth which the son had acquired, he was enraged at having his money so faithlessly wasted, abused poor NANAK, and even struck him; nor could the mild representations of NANAK save his brother from the violence of parental resentment. Fortune, however, according to the *Sikh* narrators of this anecdote of their teacher's early life, had raised him a powerful protector, who not only rescued him from punishment, but established his fame and respectability, upon grounds that at once put him above all fear of future bad usage from his low minded and sordid father. When NANAK was quite a youth, and employed to tend cattle in the fields, he happened to repose himself one day, under the shade of a tree; and, as the sun declined towards the west, its rays fell on his face, when a large black snake,* adhering to the spot where he lay, raised itself from the ground, and interposed its spread hood between NANAK and the sun's rays. RA'Y BOLAR † the ruler of the district, was passing the road, near the place where NANAK slept, and marked, in silence, though not without reflection, this unequivocal sign of his future greatness. This chief over-

* The veneration, which the *Hindus* bear for the snake, is well known; and this tradition, like many others, proves the attachment of the *Sikh* writers to this mythology, the errors of which they pretend to have wholly abandoned.

† The *Raja*, a title inferior to that of a *Rajah*, generally applied to the head chief of a village, or small district.

heard CALU punishing his son for his kindness to the *Fakirs*. He immediately entered, and demanded the cause of the uproar; and, when informed of the circumstances, he severely chid CALU for his conduct, and interdicted him from ever again lifting his hand to NA'NAC, before whom, to the astonishment of all present, he humbled himself with every mark of the most profound veneration. Though CALU, from this event, was obliged to treat his son with more respect than formerly, he remained as solicitous as ever to detach him from his religious habits, and to fix him in some worldly occupation; and he prevailed upon JAYRA'M, his son-in-law, to admit him into partnership in his business. NA'NAC, obliged to acquiesce in these schemes, attended at the granary of DAULET KHA'N LODI, which was in charge of JAYRA'M: but though his hands were employed in this work, and his kindness of manner made all the inhabitants of *Sulta'n-pu'r*, where the granary was established, his friends, yet his heart never strayed for one moment from its object. It was incessantly fixed on the divinity; and one morning, as he sat in a contemplative posture, a holy *Muhammedan Fakir* approached, and exclaimed "Oh NA'NAC! upon "what are thy thoughts now employed? Quit such occupations, that thou "mayest obtain the inheritance of eternal wealth!" NA'NAC is said to have started up at this exclamation, and after looking for a moment in the face of the *Fakir*, he fell into a trance, from which he had no sooner recovered, than he immediately distributed every thing in the granary among the poor;* and, after this act, proceeded with loud shouts out of the gates of the city, and running into a pool of water, remained there three days, during which some writers assert he had an interview with

* This remarkable anecdote in NA'NAC's life is told somewhat differently by different Sikh authors. I have followed the narrative of BALA'RA MALI. There is a notice in NA'NAC's having, at this period, quitted the occupations of the world, and [illegible]

the Prophet ELIAS, termed by the *Muhammedans*, *Khizzer*, from whom he learnt all earthly sciences.

WHILE NA'NAC remained in the pool, abstracted from all worldly considerations, holding converse with a Prophet, poor JAYRA'M was put in prison by DAULET KHA'N LO'DI, on the charge of having dissipated his property. NA'NAC, however, returned, and told DAULET KHA'N that JAYRA'M was faultless; that he was the object of punishment; and that, as such, he held himself ready to render the strictest account of all he had lost. The KHA'N accepted his proposal: JAYRA'M's accounts were settled; and, to the surprize of all, a balance was found in his favor; on which he was not only released, but reinstated in the employment and favor of his master. We are told, by the *Sikh* authors, that these wonderful actions increased the fame of NA'NAC in a very great degree; and that he began, from this period, to practise all the austerities of a holy man; and, by his frequent abstraction in the contemplation of the divine being, and his abstinence and virtue, he soon acquired great celebrity, through all the countries into which he travelled.

THERE are many extravagant accounts, regarding the travels of NA'NAC. One author,* who treats of the great reform which he made in the worship of the true GOD, which he found degraded by the idolatry of the *Hindûs*, and the ignorance of the *Muhammedans*, relates his journey to all the different *Hindû* places of pilgrimage, and to *Mecca*, the holy temple of the *Muhammedans*.

IT would be tedious, and foreign to the purpose of this sketch, to ac-

* BHAI GURU VALI, author of the *Gyâna Ratnâvali*, a work written in the *Sikh* dialect of the *Panjâb*.

company NA'NAC in his travels, of which the above mentioned author, as well as others, has given the most circumstantial accounts. He was accompanied (agreeable to them) by a celebrated musician, of the name of MERDANA, and a person named BALA SANDHU; and it is on the tradition of the latter of these disciples, that most of the miracles and wonders of his journies are related. In *Bengal*, the travellers had to encounter all kinds of sorcerers and magicians. Poor MERDANA, who had the of the propensities of SANCHO, and preferred warm houses and good meals to deserts and starvation, was constantly in trouble, and more than once had his form changed into that of a [illegible] and of several other animals. NA'NAC however, always restored his humble friend to the human shape, and as constantly read him lectures on his imprudence. It is stated, in one of those accounts, that a *Rájá* of *Sivanáb'hu* endeavoured to tempt NA'NAC, by offering him all the luxuries of the world, to depart from his austere habits, but in vain. His presents of rich meats, splendid cloaths and fair ladies, only afforded the *Sikh* teacher so many opportunities of decrying the vanities of this world, and preaching to the *Rájá* the blessings of eternal life; and he at last succeeded in making him a convert, and resided at *Sivanáb'hu* two years and five months; during which period he composed the *Prár Sanáli*,* for the instruction of his followers. After NA'NAC had visited all the cities of *India*, and explained to all ranks, the great doctrines of the unity and omnipresence of GOD, he went to *Mecca* and *Medina*, where his actions, his miracles, and his long disputations with the most celebrated *Muhammedan* saints and doctors, are most circumstantially recorded by his biographers. He is stated, on this occasion, to have defended his own principles, without offending those

* It is believed, that this work of NA'NAC has been incorporated in the first part of the *Adi-Granth*.

of others; always professing himself the enemy of discord, and as having no object but to reconcile the two faiths of the *Musammedans* and *Hindús* in one religion; which he endeavoured to do by recalling them to that great and original tenet, in which they both believed, the unity of God, and by reclaiming them from the numerous errors into which they had fallen. During his travels, NA'NAC was introduced to the emperor BA'BER* before whom he is said to have maintained his doctrine with great firmness and eloquence. BA'BER was pleased with him, and ordered an ample maintenance to be bestowed upon him; which the *Sikh* priest refused; observing, that he trusted in him who provided for all men, and from whom alone, a man of virtue and religion, would consent to receive favor or reward. When NA'NAC returned from his travels, he cast off the garments of a *Fakír*, and wore plain clothes but continued to give instructions to his numerous disciples; and he appears, at this period, to have experienced the most violent opposition from the *Hindú* zealots, who reproached him with having laid aside the habit of a *Fakír*, and with the impiety of the doctrines which he taught. These accusations he treated with great contempt, and an author, before cited, BHAI GU'RU' DAS VALI, states, that when he visited *Patála*, he enraged the *Yógíswaras*† so much, that they used all their powers of enchantment to terrify him. "Some (says this writer) assumed the shape of lions and tygers, others "hissed like snakes, one fell in a shower of fire, and another tore the "stars from the firmament;" but NA'NAC remained tranquil; and, when

* This interview must have taken place in 1526 or 1527; as it is stated to have been immediately after DA'NIEL KHA'N LO'DI' had visited *Panipat*, in 1526; where that prince had fought, and subdued IBRAHIM, emperor of *Hindústan*.

† Recluse penitents, who by means of mental and corporeal mortifications, have acquired a command over the powers of nature

required to exhibit some proof of his powers, that would astonish them he replied, "I have nothing to exhibit worthy of your behold. A holy "teacher has no defence but the purity of his doctrines: the world may "change, but the creator is unchangeable." These words, adds the author, caused the miracles and enchantments of the *Yogis* to cease, and they all fell at the feet of the humble NANAC, who was protected by the all perfect GOD.

NANAC, according to the same authority, went from *Vat-la* to *Multán*, where he conversed with the *Pírs*, or holy fathers of the *Muhammedan* religion of that country. "I am come," said he, when he entered that province, "into a country full of *Pírs*, like the sacred *Gangá* falling "into the ocean." From *Multán* he went to *Kírtipúr* where, after performing numerous miracles, he threw off his earthly shape, and was buried near the bank of the river *Rávi*, which has since overflowed his tomb. *Kírtipúr* continues a place of religious resort and worship, and a small piece of NANAC's garment is exhibited to pilgrims, as a sacred relic, in his *Dharmsála*, or temple.

It would be difficult to give the character of NANAC, or the authority of any account we yet possess. His writings, especially the first chapters of the *Adi-Granth*, still, if ever translated, be perhaps a criterion, by which he may be fairly judged; but the great eminence which he obtained, and the success, with which he combated the opposition which he

---

* *Khizar Dehra*, on the banks of the *Ráví* or *Hydaspes*.

† He is throughout this work, called NANAC. *Muhammedan* historians generally term him NANAC SHAH, to denote his being a *Fakir*, the name of SHAH being frequently given to men of celebrity, in that sect. The *Sikhs*, in speaking of him, call him *Baba* NANAC or *Gúrú* NANAC, father NANAC, or NANAC the teacher; and in writers term him NANAC *Nirankár*, which means NANAC the omnipresent.

ject, afford ample reason to conclude that he was a man of more than common genius; and this favorable impression of his character will be confirmed by a consideration of the object of his life, and the means he took to accomplish it. Born in a province on the extreme verge of *India*, at the very point where the religion of MUHAMMED and the idolatrous worship of the *Hindus* appeared to touch, and at a moment when both these tribes cherished the most violent rancour and animosity towards each other, his great aim was to blend those jarring elements in peaceful union, and he only endeavoured to effect this purpose, through the means of mild persuasion. His wish was to recal both *Muhammedans* and *Hindus* to an exclusive attention, to that sublimest of all principles, which inculcates devotion to God, and peace towards man. He had to combat the furious bigotry of the one, and the deep rooted superstition of the other; but he attempted to overcome all obstacles by the force of reason, and humanity: and we cannot have a more convincing proof of the general character of that doctrine which he taught, and the inoffensive light in which it was viewed, than the knowledge that its success did not rouse the bigotry of the intolerant and tyrannical *Muhammedan* government under which he lived.

NA'NAC did not deem either of the sons, before mentioned, worthy of the succession to his spiritual functions, which he bequeathed to a *Cshatriya* of the *Tchún* tribe, called LEHANA, who had long been attached to him, and whom he had initiated in the sacred mysteries of his sect, clothed in the holy mantle of a *Fakir*, and honoured with the name of *Angad*,* which, according to some commentators, means *own body*.

* This fanciful etymology represents the word *Angad* as a compound of the *Sanscrit* [illegible], which signifies *body*, and the *Persian* [illegible], which signifies *own*. This mixture of language is [illegible] of the *Sikhs*.

GURU ANGAD, for that is the name by which he is known by all *Sikhs*, was born at the village of *Khandúr*, on the banks of the *Beyah*, or *Hyphasis*, in the province of *Lahore*. His life does not appear to have been distinguished by any remarkable actions. He taught the same doctrine as NANAK, and wrote some chapters that now form part of the *Granth*. He left two sons, VASU and DATTU, but neither of them was initiated, and he was succeeded, at his death, which happened in the year A. D. 1552, and of the *Samvat* 1609, by AMERA DAS, a *Chattrie* of the tribe of *Bhalé*, who performed the duties of a medial term for him for upwards of twelve years. It is stated, that the first [illegible] of Amera Das was to bring water from the *Beyah* river, at a distance of six miles, to wash the feet of his master; and that one night, during a severe storm as he was returning from his journey, his foot slipped, and he fell and broke the vessel that contained the river water, close to the door of a weaver, who lived next house to ANGAD. The weaver, startled at the noise, demanded, in a loud voice, of his wife, from whence it proceeded. The woman, who was well acquainted with the daily toil and the devotion of ANGAD's servant, replied, it was poor AMERA DAS, who knows neither the sweets of sleep by night, nor rest by day. This conversation was overheard by ANGAD, who, [illegible] AMERA DAS, at early next morning, to perform his usual duties, he [illegible] his ordinary kindness, and said, "you have endured great labour, [illegible] henceforward, enjoy rest." AMERA DAS was distinguished for his activity in preaching the tenets of NANAK, and was very successful in obtaining disciples and followers, on the aid of which he established some temporal power, built *Kiratpur*, and separated from the regular *Sikhs*,

* ANGAD died at *Khandúr*, a village about forty miles distant [illegible]

the *Udasi* sect, which was founded by DHARM-CHAND, the son of NA'NAK, and was probably considered, at that period, as heretical.

AMERA DA'S had two children, a son named MOHAN, and a daughter named MOHANI, known by the name of BHA'NI, regarding whose marriage he is stated to have been very anxious; and as this event gave rise to a dynasty of leaders who are almost adored among the *Sikhs*, it is recorded with much minuteness by the writers of that nation.

AMERA DA'S had communicated his wishes regarding the marriage of his daughter to a *Brahmen*, who was his head servant, and directed him to make some enquiries. The *Brahmen* did so, and reported to his master that he had been successful, and that a young man was suited to be the husband of his daughter. As they were speaking upon this subject in the street, AMERA DA'S asked what was the boy's name, and about what the same height as that lad? "Said the *Brahmen*, pointing to a youth standing near them. The attention of AMERA DA'S was instantly withdrawn from the *Brahmen*, and forcibly fixed upon the youth to whom he had pointed. He asked him regarding his tribe, his name, and his family. The lad said his name was BA'SI DA'S, and that he was a *Chhatriya*, of a respectable family, of the *Sindi* tribe, and an inhabitant of the village of *Dhirewala*. AMERA DA'S, pleased with the information he had received, asked no more questions of the *Brahmen* and his choice of a son-in-law, but gave his daughter to the youth whom fortune had so actually introduced to his acquaintance.* AMERA DA'S died in the year A. D. 1574, and of the

* Though a contrary belief is inculcated by NA'NAK and the Sikhs, like the *Hindus*, are inclined to be positive in [illegible] their minds that [illegible] accidents are decrees of Providence; and [illegible] that this instance of early good fortune in life [illegible] by impressing [illegible] the idea of his being peculiarly favored of heaven, gave [illegible] in no slight degree, that success which it anticipated.

Samvat 1600, in the village of *Goudawal*, in the province of *Lahore*, and was succeeded in his son-in-law, RAM DAS,* which he had initiated in the sacred mysteries of his holy profession, and who became famous for his piety and still more from the improvements he made in *Amritsar*, which was for some time called *Ramdipur*, or *Ramdas*, after him. Some Sikh authorities ascribe the foundation of this city to him; which is not correct, as it was a very ancient town, known formerly under the name of *Chak*. He, however, added much to its population, and built a famous tank or reservoir of water, which he called *Amritsar*, a name signifying the water of immortality, and which has become so sacred, that it has given its name, and imparted its sanctity, to the town of *Ramdas*, which became the sacred city of the Sikh nation, and is now only known by the name of *Amritsar*.

ARJUN, a life passed in the undisturbed propagation of his tenets, in explanation of which he wrote several works, he died, in the year A.D. 1581, and of the *Samvat* 1638, at *Amritsar*, leaving two sons, ARJUN and HARGATMAL. He was succeeded by the former,† who has rendered himself famous by compiling the *Adi-Granth*.‡ The *Adi-Granth*, or first sacred vo-

---

* No date of the events which occurred during the rule of Ram Das is given in any of the authorities from which this sketch is drawn. Gokulchand, however, states that he lived in the time of AKBAR, and was honored with the favor of that truly tolerant and great emperor.

† ARJUN, or ARJOON, as he is more commonly called, according to BHAI GURDA'S B'HALE', the author of the *Chaupa Ka'nath*, was not initiated in the sacred mysteries of his father. This authority says, that AKBAR, though offered the office of *Guru*, or priest, to keep the Sikh tribe "Like a substance," he added, "which is none the worse for digest, the property of the family remained in the family."

‡ *Granth* means, book; but, as a mark of its superiority to all others, is given to this work as "the Book." *Adi-Granth* means the first *Granth*, or book; and is generally circumscribed, *Granth* to distinguish it from the *Dasam Granth*, or the tenth book, which is composed by GURU GOBIND.

lume of the *Sikhs*, contains ninety-two sections: in the part composed by NANAC and his immediate successors, but received its present form and arrangement from ARJUNMAL,* who has blended his own additions with what he deemed most valuable in the composition of his predecessors. It is ARJUN, then, who ought, from this act, to be deemed the first who gave consistent form and order to the religion of the *Sikhs*; and who, though it has produced the effect he wished, of uniting that nation more closely, and of encreasing their numbers, proved fatal to himself. The jealousy of the *Mahomedan* government was excited, and he was made its sacrifice. The mode of his death, which happened in the year of CHRIST 1606, and of the *Samvat* 1663, is related very differently by different authorities: but several of the most respectable agree in stating, that his martyrdom, for such they term it, was caused by the active hatred of a rival *Hindu* zealot, DANICHAND *Chhatrfya*, whose writings he refused admission into the *Adi-Grant'h*, on the ground that the tenets inculcated in them were irreconcileable to the pure doctrine of the unity and omnipotence of GOD, taught in that sacred volume. This rival had sufficient influence with the *Mahummedan* governor of the province, to procure the imprisonment of ARJUN; who is affirmed by some writers to have died from the severity of his confinement; and, by others, to have been put to death in the most cruel manner. In whatever way his life was terminated, there can be no doubt, from its consequences, that it was considered by his followers, as an atrocious murder, committed by the *Mahummedan* government; and the

* Though the original *Adi-Grant'h* was compiled by ARJUNMAL, from the writings of NANAC, ANGUD, AMRA DAS and RAM DAS, and enlarged and improved by his own additions and commentaries, some passages have been subsequently added by sixteen different persons, whose numbers, however, are reduced, by the Sikh authors, to twelve and a half; the last contributor to this sacred volume being a woman, who, omitted to mark the list of fractions, by the negligent writers.

Sikhs, who had been till then, as in Persia, peaceable sectaries, collected under HAR GOVIND, the son of ARJUN, and broke their vengeance on all whom they thought concerned in the death of their revered priest.

The contest carried on by HAR GOVIND against the Mohammedan chiefs in the Panjab, though principally marked by the determined hatred springs from a deep and implacable sense of injury on the part of the insolence and rapacity of insulted power on the other, could not have been of great magnitude or importance, there being no mention noticed by contemporary Muhammedan writers, but it was the first burst of that desperate spirit of hostility which was soon after to distinguish the Sikhs, and from every incident of HAR GOVIND's life, it appears to have been his anxious aim, to inspire his followers with the most irreconcileable hatred of their persecutors.

It is said that his warlike followers, or priest-soldiers, were ever sworn in a circle. Being asked why he did so, "Lest one," said he,

* Several historical accounts of the Sikhs, particularly the political branch, have appeared, chiefly from Persian sources, notwithstanding the period to which the narrative has been brought under GURU GOVIND, but some Sikh authors, of great repute, in their traditions, agree in ascribing to the efforts of HAR GOVIND, the son of ARJUN, the first change in the common worship and their [illegible] by a passage in the *Rahitnali* or Book of Rules. The Sikhs [illegible] "grace were [illegible] (priest). [illegible] "sect of the origin. The Sikh race continued [illegible] "HAR GOVIND [illegible] "performed great [illegible]." The [illegible] originated in a confusion of [illegible] accounts, and the [illegible]

to revenge the death of my father; the other to destroy the miracles of MUHAMMED.

HAR GOVIND is stated, by some authors, to have been the first who allowed his followers to eat the flesh of animals, with the exception of the cow; and it appears not improbable, that he made this great change in their diet at the time when he effected a still more remarkable revolution in their habits, by converting a race of peaceable enthusiasts into an intrepid band of soldiers.† He had five sons, BABA GURDAITA, SAURAT SINH, TEGH BAHADUR, ANNA RAY and ATAL RAY. The last two died without descendants. SAURAT SINH and TEGH SINH or TEGH BAHADUR, were, by the cruel persecution of the *Muhammedans*, forced to fly into the mountains to the northward of the Punjab. His eldest son, GURDAITA, died early, but left two sons, DHIRMAL and HAR RAY, the latter of whom succeeded his great-grandfather, who died in the year A. D. 1644, and in the *Samvat* 1701. It does not appear that HAR RAY enjoyed much temporal power, or that he entered into any hostilities with the *Muhammedans*: his life was tranquil, and passed without any remarkable event; owing, probably, to the vigor which the *Muhammedan* power had attained, in the early part of the reign of AURUNGZEB. At his death, which

---

the son of ARJUNMAL, called GOVIND, the last and greatest of the *Sikh Gurus*, the son of TEGH BAHADUR, in the *Persian* sketch which Major DOWNE translates, the name of HAR GOVIND is not mentioned. The son of ARJUNMAL is called GURU RAM RAY, which is obviously a mistake of the author of that manuscript.

† MAHAC had forbidden hog's meat, though the Sikhs were of low caste among the lower tribes of *Hindus*, in compliance with the prejudices of the *Muhammedans*, whom it was his great wish to reconcile to his faith, by every concession and persuasion.

‡ It is stated, by a *Sikh* author named NAND, that HAR GOVIND, during his ministry, established the practice of invoking the three great *Hindu* deities, BRAHMA, VISHNU and SIVA; but this is not confirmed by any other authority which I have seen.

happened in the year A. D. 1661, and of the *Samvat* 1718, a violent contest arose among the *Sikhs*, regarding the succession to the office of their spiritual leader; for the temporal power of their sect or race, at this period, little more than nominal. The dispute between his sons, or, as some *Sikh* authors state, his son and grand-son, HAR CHANDA and RAM RAI, was referred to *Dehli*, whither both parties went, and by an imperial decree of AURENGZEB, the *Sikhs* were allowed to elect their own priest. They chose HAR CHANDA, who died at *Kiratpur* the year A. D. 1664, and of the *Samvat* 1721; and was succeeded by his uncle, TEGH BAHADUR. He, however, soon encountered the most violent opposition, from the nephew, RAM RAI, who remained at *Dehli*, and employed every art and intrigue to effect his rival's ruin. He was seized, and brought to *Dehli*, in consequence of his nephew's misrepresentations; and, after being imprisoned for two years, was released at the intercession of JAI SINGH, *Rájá* of *Jaipur*, whom he accompanied to *Bengal*. TEGH BAHADUR afterwards took up his abode at the city of *Patna*, but was prevailed upon, according to *Sikh* authors, to leave his retreat, with implacable rancour, by the jealousy and solicitation of RAM RAI; who, as he had accomplished the destruction of his rival, he was brought from *Patna*, and, by the accounts of the

* The [illegible] contests of the *Sikhs* are mentioned by most of their writers; and, though they disagree in their accounts, they all represent TEGH BAHADUR as falling the victim of the *Mahomedan* despotism and intolerance; which, from the evidence of a respectable contemporary *Mahomedan* author, would appear to be the fact. The Bhai Koer, however, provoked his execution by a series of crimes, having joined with a *Moslem Fakir*, of the name of HASSAN DIN, collecting a number of armed mendicants, and having committed, with that body, the most atrocious depredations on the peaceable inhabitants of the *Punjab*. The author of the *Sikh Manuscript* says he was, in consequence of these excesses, put to death at *Gwalior*, and his body cut into four quarters, one of which was sent to each gate of the fortress.

† A *Sikh* chapel was erected in that city.

same authors, publicly put to death, without even the allegation of a crime, beyond a firm and undaunted assertion of the truth of that faith of which he was the high priest. This event is said to have taken place in the year A.D. 1675, and of the *Sumvat* 1732; but the *Sikh* records of their own history, from the death of HAR GO'VIND to that of TEGH BAHA'DUR, are contradictory and unsatisfactory, and appear to merit little attention. The sect of the *Sikhs* was almost crushed, in consequence of their first attempt to attain rank under the government, from the period of his death, to that of TEGH BAHA'DUR, the *Mogul Empire* was, as has been before stated, in the zenith of its power, under AURUNGZEBE and the *Sikhs* were, then, never attained any real strength, were rendered abject by the own internal dissensions. Their writers have endeavoured to supply this chasm in their history, by a fabulous account of the miraculous acts which were performed by their priests, HA'M RA'I, HAR O'RAI, and even the unfortunate TEGH BAHA'DUR, at *Delhi*, all of whom are said to have astonished the emperor and his nobles, by a display of their supernatural powers; but their wide difference from each other, in these relations, would prove, if any proof was wanting, that all the annals of that period are fabricated.

THE history of the *Sikhs*, after the death of TEGH BAHA'DUR, assumes a new aspect. It is no longer the record of a sect, who, evincing the conciliatory and mild tenets of their founder, desired more to protect themselves than to injure others; but that of a nation, who, adding to a deep sense of the injuries they had sustained from a degraded and oppressive government, all the ardor of their commencing military career of glory, listened, with rapture, to a son vowing, with vengeance against the murderers of his father, who taught a doctrine suited to the troubled state of the minds and called upon his followers, by every feeling of manhood, to

lay aside their peaceable habits, to graft the noble avenge of [illegible] die on the enthusiastic faith of the devotee, to swear eternal war against the cruel and haughty *Mahommedans*, and to devote themselves to [illegible], as the only means of obtaining every blessing that this world, or that [illegible] could afford to mortals.

This was the doctrine of GURU GOVIND, the son of TEGH BEHADUR; who, though very young at his father's death, had his mind imbued with the deepest horror of that event, and cherished a spirit of implacable resentment against those whom he considered as his murderers. Devoting his life to this object, we find him, when quite a youth, at the head of a [illegible] of his followers, amid the hills of *Sirhind*, where he gave proofs of that ardent and daring mind, which afterwards raised him to [illegible] eminence. He was not, however, able to maintain himself against the prince of that country, with whom he had entered into hostilities; and, being obliged to leave it, he went to the *Penjab*, where he was warmly welcomed by a *Hindu* chief in rebellion against the government. This chief gave GOVIND possession of *Makhowal*,* and several other villages, where he settled with his followers, and repaid his benefactor, by assisting him in his depredations. GOVIND appears, at this moment, to have been universally acknowledged by the *Sikhs*, as their *Satguru*, or chief spiritual leader; and he used the influence which that station, his sufferings, and the popularity of his name gave him, to effect a complete change in the habits and [illegible] of his countrymen. [illegible] to follow the *Sikh* writers, through a succession of robberies [illegible]

* [illegible] GOVIND is stated, by a *Sikh* author of respectability, [illegible] GURU HARI [illegible] fourteen years of age when his father was put to death [illegible]

which they have [illegible] the wonders that prognosticated the rise of his sect, [illegible] revered of [illegible] to powers, or to enter, at any length, into those accounts which [illegible] and Govind himself, for he is [illegible] celebrated as a [illegible] and as a warrior, have given of his origin. It will be sufficient for the purpose of this sketch, to state the essential changes which he effected in his tribe, and the consequences of his innovations.

Among the Sikhs had already, under Hari Govind, been [illegible] arms; yet they appear to have used these only in self defence; and as every tribe of Hindus from the Brahmen to the [illegible] of necessity, up there without violation of the original institutions of their tribe, no mention of these innovations was [illegible] by the rules of Nanak; which, tempered with a [illegible] conciliation, carefully [illegible] from all interference with the civil institutes of the [illegible]. His more daring successor, Gurú Govind, saw that such observance [illegible] variance with the plans of his lofty ambition; and he wisely judged, that the only means by which he could ever hope to [illegible] the Muhammedan government with [illegible] to [illegible] from all tribes, but to break at once those ties by which the Hindus had been so long chained; to arm, in short, the whole population of the country, and to make worldly wealth and rank an object to which Hindus of every class might aspire.

The extent to which Gurú succeeded, [illegible] will be [illegible] fully as had in another place. It is here only necessary to state the leading features of those changes by which he subverted, in short, or tried, the hoary institutions of Brahmen, of caste, and Muhammedan con-

The object of Nanak was to [illegible] the [illegible] and [illegible] Hindus, and

The disciples of Govind were required to devote themselves to arms, always to have *steel* about them in some shape or other, to wear a blue dress, to allow their hair to grow, to exclaim when they met each other *Wá! Gúrúji ká khálsa! Wá! Gúrúji ki futteh!* which means, success to the state of the *Gúrú!* victory attend the *Gúrú!** The intention of some of these institutions is obvious; such as that principle of devotion to *steel*, by which all were made soldiers, and that exclamation which made the success of their priest, and that of the commonwealth, the object of their hourly prayer. It became, in fact, the watch-word which was continually to revive, in the minds of the *Sikh* disciple, the obligations he owed to that community of which he had become a member, and to that faith which he had adopted.

Of the causes which led Govind to enjoin his followers to regard it as impious to cut the hair of their heads, or shave their beards, very different accounts are given. Several *Muhammedan* authors state, that both this ordination, and the one which directed his followers to wear blue clothes, was given in consequence of his gratitude to some *Afghán* mountaineers, who aided his escape from a fort, in which he was besieged, by cloathing him in a chequered blue dress, and causing him to allow his hair to grow, in order to pass him for one of their own *Pírs*, or holy fathers; in which they succeeded. This account, however, is not supported by any *Sikh* writer; and one of the most respectable and best informed authors of that sect states, that when Guru Govind first went to *Anandpúr Mukhawál*, which was also called *Césghar*, or the house of hair, he spent much of his time in adoration at a temple of Durga Bhavani, the goddess of courage, by whom he was directed to unloose his hair and draw

* Spiritual leader.

his sword. GÓVIND, in consequence of this pretended divine order, vowed he would preserve his hair, devoted and sacred to that divinity, and directed his followers to do the same.* The origin of that blue, chequered† dress, which was at one time worn by all GÓVIND's followers, and is still worn by the *Acálís*, or *never-dying*, the most remarkable class of devotees of that sect, is differently stated by different authors; but it appears probable, that both these institutions proceeded from the policy of GÓVIND, who sought to separate his followers from all other classes of *India*, as much by their appearance, as by their religion; and he judged with wisdom, when he gave consequence to such distinctions, which, though first established, as mere forms, soon supersede the substance of belief; and, when strengthened by usage, become the points to which ignorant and unenlightened minds have, in all ages of the world, shewn the most resolute and unconquerable adherence.

GURU GÓVIND inculcated his tenets upon his followers by his preaching, his actions, and his works; among which is the *Das'ama Pád'sháh'ea Grant'h*, or the book of the tenth king or ruler; GURU GÓVINE being the tenth leader of the sect from NA'NAC. This volume, which is not limited to religious subjects, but filled with accounts of his own battles, and written with the view of stirring up a spirit of valor and emulation among his followers, is at least as much revered among the *Sikhs*, as the *Adi-Grant'h* of ARJUNMAL. GÓVIND is said to have first instituted the *Gúrú Mata*, or state council, among the *Sikhs*, which meets at *Amritsar*,

* The goddess DURGA BHAVANI is said, by a *Sikh* author, to be represented, in some images, with her hair long and dishevelled.

† This institution is also said to be borrowed from the *Hindú* mythology. BALA RA'M, the elder brother of CRISHNA, wore blue clothes, from which he is called *Nilámber*, or *the clothed in dark blue*; and *Shítros*, or *the blue clothed*.

who detract from all the pretensions of this enemy of their faith and name, by his disciples who exalt the slightest of his actions into the achievements of a divinity, or lastly by himself, for he wrote an account of his own wars, in terms more calculated to inflame the courage of his followers, than to inform the historian.

GU'RU' GÓVIND SINH, in the *Vichitra Nátac*, a work written by himself, and inserted in the *Das'áma Pádsháh ka Grant'h*, traces the descent of the *Cshatriya* tribe of *Sóndí*, to which he belongs, from a race of *Hindú Rájás*,* who founded the cities of *Casúr* and *Lahore*. He was born, he states, at *Pátna*, or *Patná*, and brought up at *Mad'á Dés'*, in the *Penjáb*. He went, after his father's death, to the banks of the *Cálindí* or *Yamúná*, and addicted himself to hunting the wild beasts of the forest, and other manly diversions; but this occupation, he adds, offended the emperor of *Dehli*, who ordered chiefs of the *Muhammedán* race, to attack him. GU'RU' GÓVIND describes, in this work, with great animation, his own feats, and those of his friends,† in the first of his actions in which, by his ac-

* These *Rájás* appear, from the same authority, to be descended in a direct line from *Hindú* gods.

† The following short extract from the translation of the *Vichitra Nátac*, will shew that GO'VIND gave his friends their full meed of praise, and will also exhibit the character of his style: "CRIPA'L rages, wielding his mace; he crushed the skull of the fierce HE'A'T KHA'N. "He made the blood spurt aloft, and scattered the brains of the Chief as CRISHNA crushed "the earthen vessel of butter. Then NAND CHAND raged in dreadful ire, launching the "spear, and wielding the sword. He broke his keen scymiter, and drew his dagger, to sup-"port the honor of the *Sóndí* race. Then my maternal uncle CRIPA'L advanced in his rage, "and exhibited the skilful war feats of a true *Cshatriya*. The mighty warrior, though "struck by an arrow, with another made a valiant *Khán* fall from his saddle; and SA'HEB "CHAND, of the *Cshatriya* race, strove in the battle's fury, and slew a blood-thirsty *Khán*, "a warrior of *Khorásan*." After recording the actions of many others, GO'VIND thus describes his own deeds: "The blood-drinking spectres and ghosts yelled for carnage, the fierce "VETA'LA, the chief of the spectres, laughed for joy, and stern prepared for his repast.

were completely successful in this expedition; the *Rájá* of *Jammu* and his *Muhammedan* allies, having been defeated, and chased with disgrace across the *Satlej*, fled to their strong holds and fastnesses.

GU'RU' GO'VIND next relates the advance of the son of DILA'WER KHA'N against him. The object of the *Muhammedan* chief appears to have been, to surprize GO'VIND and his followers at night; but when that project was defeated, his troops were seized with a panic, and fled from the *Sikhs* without a contest. The father, enraged at the disgraceful retreat of his son, collected all his followers, and sent HOSAIN KHA'N, who made successful inroads upon the *Sikhs*, taking several of their principal forts.* A general action at last took place, in which the *Khán*, after performing prodigies of valor, was defeated, and lost his life. GU'RU' GO'VIND was not present at this battle. "The lord of the earth," he says, "detained me from this conflict, and caused the rain of steel to descend "in another quarter."

DILA'WER KHA'N and RUSTAM KHA'N next marched against the *Sikhs*, who appear to have been disheartened at the loss of some of their principal chiefs, and more at the accounts they received of AURUNGZEB'S rage at their progress, and of his having detached his son to the district of

* Though the account of this war is given in a style sufficiently inflated for the wars of the demons and angels, yet as GO'VIND relates, that HOSAIN KHA'N returns a messenger, which one of the principal *Rájás* had sent him with this message to his master, "Pay down ten "thousand rupees, or destruction descends on thy head," we may judge from the demand, and the amount of the contribution, of the nature of this contest, as well as its scale. It was evidently one of those petty provincial wars, which took place in every remote part of the *Indian* empire, when it was distracted; and, at this period, AURUNGZEB was wholly engaged in the *Dek'hin*, and the northern provinces were consequently neglected, and their governments in a weak and unsettled state.

prayer to the deity, and a declaration of his intention to compose for the use of his disciples, a still larger work, by which the *Sikhs* conceive that he meant the rest of the *Dasama Pádshah ka Granth*, of which the *Vichitra Nátac* forms the first section.

An account of Govind's war with the *Rájá* of *Kahilúr** is found in a work written in the *Dúgar*, or mountain dialect of the *Penjábi* tongue, which gives an account of some other actions of this chief. Though this account is greatly exaggerated, it no doubt states some facts correctly, and therefore merits a brief notice. According to this authority, the *Rájás* of *Kahilúr*, *Jiswál*, and others, being defeated and disgraced in several actions, applied to the court of Aurungzeb for aid against Guru Govind, from whom they stated that they had received great injuries. When the emperor asked who made the complaint, the answer was, "It is the "chief of *Kahilúr*, thy servant, who has been despoiled of his country by "violence, though a faithful *Zemindár*, (land-holder) and one who has "always been punctual in paying his contributions." Such were the representations, this author states, by which they obtained the aid of an army from the emperor.

Their combined forces proceeded against Guru Govind and his followers, who were obliged to shut themselves up in their fortresses, where they are said to have endured every misery that sickness and famine can bring upon a besieged place. Govind, after suffering the greatest hardships, determined to attempt his escape. He ordered his followers to leave the fort, one by one, at midnight, and to separate the moment they

* *Kahilúr* or *Kahlóre*, is situated on the *Satlej*, above *Hárikí*. It is near the mountains, through which that river flows into the *Penjáb*. Another place, of the name of *Kahlúr* or *Kalhóre*, is situated a short distance from *Lahore*, to the N. E. of that city.

[illegible]. The misery of this separation, which divided the father from the child, the husband from the wife, and brothers from sisters, was horrible, but it was the only chance which they had of safety; and his orders were obeyed. He himself went among the rest, and after undergoing great fatigue, and escaping many dangers, he arrived at *Chamkour*, by the *Raja* of which place he was received in a kind and friendly manner. His enemies had entered the fortress which GÓVIND left, the moment he fled, and made many prisoners, among which were his mother and his two children, who were carried to FOUJDAR KHA'N, the governor of *Sirhind*, by whose orders they were inhumanly massacred.* The army of the emperor, aided by the *Rajas* hostile to GÓVIND, next marched to *Chamkour*, and encompassed it on all sides. GÓVIND, in despair, clasping his hands, called upon the goddess of the sword, "The world says," he exclaimed, "that we have no help but thee!" saying which, he prepared, with his few followers, to make the most desperate resistance.

THE emperor's army, employed in the period against GÓVIND, was commanded by KEWA'J MOHAMMED and NAHAR KHA'N, who despatched, at the commencement of the siege, an envoy to the *Sikh* leader, with the following message: "Thy ancestors belonging to *Nanak* and *Kabir* [illegible] is that of the great Aurangzebe. Shew therefore this respect, and embrace the true faith." The envoy proceeded, in the execution of his mission, with all the pride of power he represented. "Listen," said he, "from himself to Govind Gówind, to the words of the *Nawab*: [illegible] off [illegible] standing with us, and playing the [illegible], for it is [illegible] you

* The Mussulman [illegible] claims VIZIER KHA'N for his [illegible] and [illegible] of barbarity.

— GRAVATT DUCAT.

[illegible] speedily [illegible] the son of [illegible] from [illegible]. The [illegible] seizing his cymbal, exclaimed, "[illegible] "Do your prize: I will score your head with your [illegible] [illegible] to speak such language before [illegible]." [illegible] blood [illegible] boiling with rage, and he [illegible]

[illegible] to subdue the [illegible] the siege commenced with great vigor. A long description [illegible] B'dai Gi'ar, Di's B[illegible] and other [illegible] were [illegible]. Amongst the most [illegible] Ajit Sing, the son of [illegible], [illegible] death [illegible]. A second time the [illegible] [illegible] for long, some [illegible] covered with glory, [illegible] conducted to *Swarga* (heaven): [illegible] gods. (*Dhurma*) [illegible] the celestial [illegible] him [illegible] *Dh*[illegible] *sapar*, the [illegible] the gods, and [illegible] having [illegible] there a short time, he [illegible] the [illegible] gan[illegible]

[illegible] description [illegible] the flying of [illegible] called [illegible] the *Kh*[illegible], or lofty [illegible], [illegible] called [illegible] the [illegible] their [illegible]

[illegible] The author, though he may [illegible] *Swarga*, that is *Dhurma* [illegible]

"fame extends over three worlds, for the fame of the warrior lives for "ever."

THOUGH GÓVIND shewed an invincible spirit, and performed prodigies of valour, having killed, with his own hand, NAHAR KHA'N, and wounded KHWA'JEH MUHAMMED, the other leader of the emperor's troops, it was impossible to contend longer against such superior numbers; and he at last, taking advantage of a dark night, fled from *Chamkour*, covering his face, according to the *Sikh* author, from shame at his own disgrace.

THIS sketch of the life of GÓVIND is compiled from his own works, and those of other *Sikh* writers, such as NAND and B'HAI GU'RU' DA'S; and the events recorded, allowing for the colouring with which such narratives are written in the east, appear to be correct; the leading facts are almost all established by the evidence of contemporary *Muhammedan* writers, to whom we must trust for the remainder of his history; as the authorities we have followed, end at the period of his flight from *Chamkour*.

MOST accounts agree that GU'RU' GÓVIND, after his flight, was, from a sense of his misfortunes, and the loss of his children, bereft of his reason, and wandered about for a considerable time, in the most deplorable condition. One account states, that he died in the *Penjab*; another, that he went to *Patna*, where he ended his days; a third, taken from a *Sikh* authority,* asserts that GU'RU' GÓVIND, after remaining some time in the *Lak'hi-Jungle*, to which he had fled, returned without molestation to his

* Mr. FOSTER has followed this authority in his account of the *Sikh* nation; and I am inclined to believe that the part of it which relates to GU'RU GOVIND's dying at *Nádéd*, in the *Dek'hin*, of a wound received from a *Patán*, is correct; as it is written on the last page of a copy of the *Adi-Grant'h*, in my possession, with several other facts relative to the dates of the births and deaths of the principal high priests of the *Sikhs*.

former residence in the *Panjab*; and that, so far from meeting with any persecution from the *Mahomedan* government, he received favors from the emperor BAHADER SHAH, who, aware of his military talents, gave him a small military command in the *Dekhin*, where he was stabbed by a *Pathan* soldier's son, and expired of his wounds in the year 1708, at *Nadéd*, a town situated on the *Cáver* river, about one hundred miles from *Haiderabad*.

It is well-nigh established, from these contradictory and imperfect accounts of the latter years of GURU GOVIND, that he performed no actions, worthy of record, after his flight from *Chamkour*: and, when we consider the enthusiastic energy of his mind, his active life, his valour, and the implacable thirst of revenge, which he had cherished through life against the murderers of his father, and the oppressors of his sect, we cannot think, when that raging passion of his mind must have been increased by the massacre of his children, and the death or mutilation* of his most attached followers, that he would have remained inactive; much less that he would have sunk into a servant of the government, against which he had been in constant rebellion. Nor is it likely that such a leader as GURU GOVIND, could ever have been induced to an Mahomedan religion; and it appears, therefore, only just to give credit to those accounts which state his mental distraction, in consequence of deep distress and disappointment, was the cause of the loathing of GURU GOVIND's declining years; but to such a conclusion, at a late variance with the fact of his being killed at *Nadéd*, it is probable, even if he was reduced to the state described, that he continued, till the close of his life,

* Bent at *Chamkour*, and other forts, from which the unhappy Sikhs attempted to escape, they were taken, and had their noses and ears cut off.

himself sufficiently strong to venture on an action with FOUJDAR KHA'N, the governor of the province of *Sarhind*, and the man of all others most abhorred by the *Sikhs*, as the murderer of the infant children of GURU' GOVIND. This action was fought with valor by the *Muhammedans*; and with all that desperation on the part of the *Sikhs*, which the most savage spirit of revenge could inspire; and this, aided by the courage and conduct of their leader, gave them the victory, after a severe contest. FOUJDAR KHA'N fell, with most of his army, to whom the enraged *Sikhs* gave no quarter; nor was their savage revenge satiated by the destruction of the *Muhammedan* army: they put to death the wife and children of VIZIR KHA'N, and almost all the inhabitants of *Sarhind*. They destroyed or polluted the mosques of that city; and, in a spirit of wild and brutal rage, dug up the carcases of the dead, and exposed them to be devoured by beasts of prey. Encouraged by this success, and hardened by the lessons of BANDA, to deeds of the most horrid atrocity, the *Sikhs* rushed forward and subdued all the country between the *Satléj* and the *Jumna*; and, crossing that river, made inroads into the province of *Saharanpur*.* It is unnecessary to state the particulars of this memorable incursion, which, from all accounts, appears to have been one of the severest scourges with which a country was ever afflicted. Every excess that the most wanton barbarity could commit, every cruelty that an unappeased appetite of revenge could suggest, was inflicted upon the miserable inhabitants of the provinces, through which they passed. Life was only granted to those who conformed to the religion, and adopted the habits, and dress of the *Sikhs*; and if BEHADUR SHAH had not quitted the *Dekhin*, which he did

* This province lies a few miles to the N. E. of *Dehli*, between the rivers *Jumna* and *Ganges*.

in A. D. 1710, there is reason to think the whole of *Hindustan* would have been subdued by these merciless invaders.

The first check the *Sikhs* received, was from an army under *Sultán* Ku'li Kha'n. That chief defeated one of their advanced corps at *Pánipat'h*, which, after being dispersed, fled to join their leader Banda, at *Sarhind*. The death of Beha'dur Shah prevented this success from being pursued, and the confusion which followed that event, was favorable to the *Sikhs*. Banda defeated Isla'm Kha'n, the viceroy of *Lahore*, and one of his fanatic followers stabbed Ba'yezíd Kha'n, the governor of *Sarhind*, who had marched out of that town to encounter this army. This, however, was the last of Banda's successful atrocities. Abdal Sa'mad Kha'n, a general of great reputation, was detached, with a large army, by the emperor Farakhseir, against the *Sikhs*, whom he defeated in a very desperate action, in which, agreeable to *Muhammedán* authors, Banda performed prodigies of valor, and was only obliged to give way to the superior numbers and discipline of the imperialists. The *Sikhs* were never able to make a stand after this defeat, and were hunted, like wild beasts, from one strong hold to another, by the army of the emperor, by whom their leader, and his most devoted followers, were at last taken, after having suffered every extreme of hunger and fatigue.*

Abdal Samad Kha'n put to death great numbers of the *Sikhs*, after the surrender of *Lóhgad*, the fortress in which they took refuge; but sent Banda, and the principal chiefs of the tribe, to *Dehli*, where they were

* They were taken in the fort of *Lóhgad*, which is one hundred miles to the North-East of *Lahore*. This fortress was completely surrounded; and the *Sikhs* were only starved into surrender, having been reduced to such extremes, that they were reported to have eaten, what to them must have been most horrible, the flesh of the cow.

first treated with every kind of obloquy and insult, and then executed. A Muhammadan writer relates the intrepidity with which these Sikh prisoners, but particularly their leader, Banda, met death. [illegible] the prices, [illegible] these people [illegible] firmly [illegible] the execution, but they would dispute and wrangle with each other who should under first, and [illegible] issue interest with the executioner to obtain the preference. [illegible] he continued, "was at last put [illegible], being seated in the [illegible] his [illegible] was ordered to cut his throat, which he did, without uttering one word. Being then brought nearer the sessions-judge's tribunal, he was ordered his flesh to be torn off with red hot pincers, and it was in [illegible] moment he expired. His blood [illegible] and taking its flight, by [illegible] towards the regions, for which it was so well fitted."

Thus perished Banda, who was a [illegible] and able leader, [illegible] the [illegible], and endeavored to [illegible] which he [illegible] the whole Muhammadan [illegible] appears to have taught accordingly and [illegible] of a few [illegible] of his [illegible].

Though the Sikhs [illegible] by a sincere feeling and encouraged by his first successes, followed [illegible], they do not revere his memory, and he is regarded, by some of their authors, a heretic,

---

[illegible] the author of the [illegible].

It is necessary, however, [illegible] sect of Sikhs, who are [illegible] the followers of [illegible]. He accompanied [illegible] and [illegible] escaped [illegible] and took refuge in [illegible], where [illegible] Hindus, learning [illegible], Ram Singh and [illegible], who [illegible] the Indus. They have the [illegible], and are the Dasama [illegible] Granth.

who, intoxicated with victory, endeavoured to change the religious institutions, and laws of GU'RU GÓVIND, many of whose most devoted followers this fierce chief put to death, because they refused to depart from those usages, which that revered spiritual leader had taught them to consider sacred. Among other changes, BANDA wished to make the *Sikhs* abandon their blue dress, to refrain from drinking and eating flesh, and instead of exclaiming *Wá! Gúrúji ki Futteh! Wá! Khálsaji ki Futteh!* the salutations directed by GÓVIND he directed them to exclaim *Futteh D'herm! Futteh dersan!* which means, *success to piety, success to the sect.* These innovations were very generally resisted; but the dreaded severity of BANDA made many conform to his orders. The class of *Acálís*,* or immortals, who had been established by GU'RU GÓVIND, continued to oppose the innovations with great obstinacy, and many of them suffered martyrdom, rather than change either their mode of salutation, diet, or dress; and, at the death of BANDA, their cause triumphed. All the institutions of GU'RU GÓVIND were restored; but the blue dress, instead of being as at first worn by all, appears, from that date, to have become the particular right of the *Acálís*, whose valor, in its defence, well merited the exclusive privilege of wearing this original uniform of a true *Sikh*.

AFTER the defeat and death of BANDA, every measure was taken, that an active resentment could suggest not only to destroy the power, but to extirpate the race of the *Sikhs*. An astonishing number of that sect must have fallen, in the last two or three years of the contest with the imperial armies; as the irritated *Muhammedans* gave them no quarter; and after the execution of their chief, a royal edict was issued, ordering all who professed the religion of NA'NAC to be taken and put to death,

* An account of this class of *Sikhs* will be hereafter given.

of different rank and occasionally a greater number of followers, [illegible] reputation, the possession of wealth, or lands, constituted the difference; [illegible], one or more of these chiefs, one chief generally [illegible] decided pre-eminence, and [illegible] a lead in their military [illegible]. But nevertheless they always [illegible] through the form of selecting military leaders at the [illegible] national council; there, however, influence prevailed [illegible] most powerful was certain of being elected.

This mode of government was in itself little calculated to give [illegible] strength and [illegible] of the [illegible] required, but the peculiarities of their usages, the [illegible] character of their laws, the power of their [illegible] and the [illegible] they [illegible] supplied the place of all other [illegible]. The [illegible] in the body, and on one principle, was, with the first Sikhs, a law of necessity; it was, amid the dangers with which they were surrounded, their only hope of success, and their sole means of preservation; and it was to these causes, combined with the weakness and internal contests of their enemies, to which the [illegible] rise, not to their boasted constitution, which whether [illegible] or [illegible], it [illegible] is, an aristocracy, which the Sikhs consider [illegible] in its composition, that [illegible] observation [illegible] but of this their history will furnish the best [illegible].

Encouraged by the confusion which took place on the [illegible] of Nadir, the Sikhs [illegible] themselves masters of a considerable tract of the Punjab [illegible] and extended their conquests to the [illegible]

* A. D. [illegible]

† [illegible] Bhyp[illegible] [illegible] Sutlej.

[illegible] countries. They, however, [illegible] checks from Mir Mano, the governor [illegible] Mahomed Emin, who, it have been only [illegible] deserving [illegible] by the [illegible] of his master. Kouta Malavale was himself a [illegible] of the Kolás [illegible]. Mir Mano appointed [illegible] Kolás [illegible] of the [illegible] in which the [illegible] maintained [illegible] rule, but artful chief, considered this [illegible] no other [illegible] as the means of his personal advancement. He was [illegible] them altogether: but, after defeating [illegible] near Makingadi, he entered into a secret [illegible] with [illegible] which, though their excursions were [illegible], they [illegible] which they had been [illegible] and in which they [illegible] strength and resources for future efforts.

[illegible] the death of Mir Mano, the [illegible] which the local distractions of a [illegible] and establishing their power. [illegible] ders, plundered [illegible] possessions [illegible] expelled [illegible] their success, [illegible] being checked by the [illegible] KEAN, to [illegible] ment against [illegible]

* A sect of [illegible] to the instructions of [illegible] [illegible] from [illegible] [illegible]

[illegible] plunder the territories of [illegible]

[illegible] the predatory warfare, [illegible] governor of Lahore, [illegible] by the court of Delhi, determined to invade India. [illegible], unable to oppose him, fled; but the Sikhs could only venture to plunder the baggage, and one of the stragglers of the Afghan army, by which they so irritated Ahmed Shah, that he threatened them with punishment on his return; and when he marched to Cabul, he left his son, Timour Khan, and his Vizier, Jahan Khan, at Lahore, with orders to take vengeance on the Sikhs for all the excesses which they had committed. The first expedition of Timour Khan was against the capital, which he destroyed, filling up their sacred tank, and polluting the places of worship by torch, which he provided for whose race, to such a degree, that they all assembled at Lahore, and not only attempted to drive out the mountaineers between the Jumna and Sutlej, but actually divided the territories of the rovers and Afghans around. The Sikhs, enraged at this presumption, made several efforts, and then [illegible] defeated; and being at last reduced to the necessity of evacuating Lahore, and retreating to Cabul, the Sikh leader one of [illegible] and [illegible], called [illegible] Sing, immediately took possession of the vacant Sikhs of Lahore, and [illegible] to heroism, [illegible] to the following [illegible] by the grace of [illegible] the country of [illegible] by [illegible]

The Sikhs [illegible] to the [illegible] of [illegible] raised themselves above the power of the chief, who, [illegible] to regain his government from them and the [illegible] was

[illegible] invite the *Mahrátta* leaders, [illegible], and Malhar Ráo, to enter the *Panjáb* [illegible] to *Sirhind*, where he was joined by some *Sikh* [illegible] attached to him. SAMAD KHÁN, the officer who had been left in charge of *Sirhind* by AHMED KHÁN, found himself [illegible] when he had no sooner done, [illegible] the *Sikhs* began to plunder. The *Mahrattas*, always jealous of their booty, [illegible] to check and punish them for the violation of what they deemed their exclusive privileges; but, ADINA BEG, receiving intelligence of their [illegible] of the *Sikhs*, who, taking advantage of the darkness of the night, saved themselves by night.

AFTER the fall of *Sirhind* the *Mahrattas* [illegible] by *Adina Beg* [illegible], advanced to *Lahore*, and soon expelled both the *Sikhs* and *Afghans* from the principal towns of the province of *Lahore* and *Multan*, of which they not only took possession, but sent a governor to the province of *Multan*, and SHEER PANJÚ advanced to the *Sutlej*, where he remained for a few months. But the commotions of *Hindústán* and the *Dekhin*, soon compelled these foreigners to abandon the *Panjáb*, which they left the same year they had reduced it. They appointed ADINA BEG Governor of *Lahore*. He died in the ensuing year, and, by his death, afforded an opportunity to the *Sikhs*, of which they immediately seized, and made themselves again masters of the province of *Lahore*. Their success was, however, soon checked by AHMED SHÁH ABDÁLI, who, incensed by their [illegible] and obstinate intrepidity, which every other power he had gained the victory of *Panipat*, [illegible] his supremacy

* The name of the *Mahrattas* rend, at this good moment, [illegible] the name. The [illegible] of [illegible] [illegible] alternately [illegible] and [illegible].

[illegible] to [illegible] in which he was, he turned [illegible] [illegible] for the whole of that country with [illegible] [illegible] the Sikhs in every direction. [illegible] sect, unable to [illegible] the army of the Sikhs, pursued [illegible] in the northern [illegible] of Sirhind. [illegible] miles from Lahore [illegible] camped. Here they [illegible] themselves to [illegible] but first [illegible] of those rapid [illegible] which was so celebrated, and [illegible] the Sikh army on the [illegible] completely surprised, and [illegible] with great slaughter. [illegible] which was thought [illegible] the Sikhs are said to [illegible] upwards of twenty thousand men, and the remainder fled [illegible] abandoning all the lower countries to the Afghans, who considered [illegible] so savage that a barbarous and savage enemy could never [illegible] raze it to the ground, and the sacred reservoir again whitened with [illegible] Pyramids were erected, and covered with the heads of [illegible] Sikhs; and it is recorded that Ahmed Shah caused the [illegible] which the Sikhs had polluted to be washed with their blood, [illegible] combination might be expected, [illegible] the [illegible] adhered to the religion of Nanak, [illegible]

[illegible] speech of savage [illegible] appears to have [illegible] the courage of the Sikhs, who, though they [illegible] Shah's [illegible] action, [illegible]

[illegible]

number of proselytes who hastened to join a standard, under which robbery was made sacred, and to plunder, was to be pious.

AIDED with these recruits, the *Sikhs* now extended their irruptions over most of the provinces of the *Penjáb*; and though it was some time before they repossessed themselves of *Amrítsar*, they began, immediately after they quitted their fastnesses, to flock to that holy city at the periods of their sacred feasts. Some performed this pilgrimage in secret, and in disguise, but in general, according to a contemporary *Muhammedan* author, the *Sikh* horsemen were seen riding, at full gallop, towards "their "favorite shrine of devotion. They were often slain in making this at- "tempt, and sometimes taken prisoners, but they used, on such occasions, "to seek, instead of avoiding, the crown of martyrdom; and the same "authority states, that an instance was never known of a *Sikh*, taken in "his way to *Amrítsar*, consenting to abjure his faith."

IT is foreign to the object of this sketch, to enter into a detail of those efforts by which the *Sikhs* rose into that power which they now possess. It will be sufficient to glance at the principal events which have marked their progress, from the period of their emerging from the mountains to which they had been driven, after the death of BANDA, to that of the conquest and subjection of those fine provinces over which their rule is now established. The sect, as has been before stated, have never admitted a spiritual leader since the death of GU'RU' GÓVIND. It was success, and the force of a savage, but strong genius, which united them, for a period, under BANDA; and they have, since his death, had no acknowledged general, leader or prince. Each individual followed to the field the *Sirdar* or chief, who, from birth, the possession of property, or from valor and experience, had become his superior. These chiefs again were

of different rank and [illegible] a greater number of followers, higher reputation [illegible] possession of wealth, or lands, constituted the difference; [illegible] chief generally engaged [illegible] pre-eminence [illegible] in their [illegible] Bu[illegible] they [illegible] though the form of electing a military [illegible] at the *Guru mata* [illegible] there, however, influence [illegible] powerful was certain of being elected.

[illegible] mode of [illegible] was in itself [illegible] calculated to give [illegible] required, but the peculiar[illegible] of their [illegible] the power of [illegible] and [illegible] they [illegible] supplied the place of all other [illegible] Body, and on one principle, [illegible] law of necessity; it was, amid the [illegible] were surrounded, their only hope of success, and their sole means of [illegible] and it was to these causes, combined with the weakness and internal contests of their enemies, [illegible] their boasted constitution, [illegible] which it [illegible] theocracy, [illegible] *Sikhs* [illegible] its composition, that would [illegible] but [illegible] their history [illegible]

[illegible] which took place [illegible] the *Sikhs* [illegible] of a considerable part of the [illegible]

* A. D. [illegible]

† [illegible] *Sarbat Khálsa* [illegible]

victory was [illegible]; and, when that sovereign was obliged, by the commotions of Afghanistan, to return to his country, they [illegible] and defeated the [illegible] he had left behind, and made themselves masters of [illegible], which they levelled with the ground. Those troops which the Afghans had left behind, joined with the [illegible] of their brethren.

About [illegible], in [illegible] Lahore, and plundered the province [illegible] being obliged to return to his own country, in the ensuing year, the Sikhs again expelled his garrison, and made themselves masters of the *Punjab*; and, in the [illegible] period of [illegible] each, a constant war was maintained, in which the enterprise and courage of the Afghans gradually gave way, before the astonishing [illegible] and invincible [illegible] of their enemies, who, unable to [illegible] a general action, retreated to impenetrable mountains, and the moment they saw an advantage, rushed again into the plains, with renewed vigour, and increased numbers. Several Sikh authors, treating of the events of this period, mention a great action having been fought, in their country, near [illegible] against the whole Afghan army, commanded by Dooran Khan, in person; but they differ widely as to the date of this battle, some referring it to 1808, and others [illegible]. They [illegible] that the Sikhs, [illegible] by the [illegible] of the ground, [illegible] action, was fought contested for victory against superior numbers, with the most desperate fury; but that the [illegible] [illegible] quelling the field, [illegible] the [illegible]. The Sikh [illegible] are, however, silent, regarding the action which, indeed, [illegible] the [illegible] of his long contest with the Sikhs, appears not [illegible] to have occurred. It is possible the [illegible] fought [illegible], with a detachment of the Afghan army, and [illegible] the [illegible]

[illegible] but [illegible] probable they had [illegible] the [illegible] [illegible] [illegible] which [illegible] [illegible] they appear, [illegible] of their [illegible] [illegible] to have always [illegible] [illegible].

The internal state of Afghanistan [illegible] the deeds of A[illegible] [illegible] the progress [illegible] the [illegible] [illegible] [illegible] quarter; and [illegible] [illegible] [illegible] of India [illegible] province, [illegible] [illegible]. Their history, during the latter period, affords [illegible] [illegible] [illegible], and [illegible] [illegible]. Their hostilities [illegible] against the numerous Mahomedan chiefs who were [illegible] [illegible] defences as long as they could, their [illegible] [illegible] against them; but these have either been compelled to reduce [illegible] [illegible] to their insignificance, or the [illegible] [illegible] some powerful Sikh chief, whose [illegible] [illegible] and who, by [illegible] them against the other [illegible] tribe, obtains a slight ascendency of strength and influence.

The Sikh nation, which have [illegible] than early [illegible] [illegible] [illegible], like a suppressed flame [illegible] higher [illegible] [illegible] attempts [illegible] while they were oppressed [illegible] [illegible] for their [illegible] for more determined courage and [illegible] [illegible] resistance; but a state of persecution and distress, [illegible] [illegible] more favourable for the [illegible] [illegible] upon general and abstract principles, required [illegible] [illegible] [illegible], of personal [illegible] to the public good, and such [illegible] [illegible] expected from [illegible] [illegible] the [illegible] of a new [illegible] or struggle for independence may [illegible] and

which are ever most ready made, where it becomes obvious, [illegible] that a complete union in the general cause, is the [illegible] of their political safety.

[illegible] would appear, from their own histories, to have attributed the conquests they made entirely to their valour, and to have altogether [illegible] owed them, chiefly, to the desire of the leaders of [illegible] and the dissensions of the government of Lahore. Intoxicated with their success they have given way to all those passions which [illegible] the minds of men in the possession of power. The desire, which every chief entertained of increasing his territories, of building strong [illegible], and adding to the numbers of his troops, involved them in interminable [illegible], and those however commenced, soon [illegible] numbers were engaged in the struggle as passion or interest [illegible] though such feuds have no doubt helped to maintain their military spirit, yet the [illegible] and violence have completely broken down the power, which the great legislator Govind laboured to establish. Quarrels have been transmitted from father to son; and, in a country where the mind is devoted to strife, and [illegible] war as his only occupation, there could not be [illegible] in an extraordinary degree; and independent of the [illegible] which the greater chiefs occasionally adopted [illegible] village [illegible] an object of dispute [illegible] and [illegible], the pride of [illegible] no [illegible] or near [illegible]. In such a state, it is obvious the Sikhs could [illegible]

[illegible] The [illegible] of the *Punjab* are [illegible] found, as they are [illegible] to sudden incursions of [illegible] which [illegible].

[illegible] When the *British* and *Mahratta* armies entered the *Punjab* [illegible] by [illegible] petty chiefs of the *Sikhs*, who [illegible] possession of a village or a fort, [illegible] by a [illegible] or brother, [illegible] to his advantage. The *British* commander [illegible] all [illegible] [illegible].

formidable to the most weak and disjointed governments. Such, however, was the character, up to a very late period of all their conquests, and they continued to plunder, with impunity, the upper provinces of Hindostan, until the establishment of the power of RUNJEET SING SUNGH, when the regular brigades, commanded by *French* officers, in the service of that prince, not only checked their inroads, but made all the Sikh chiefs, to the southward of the *Sutlej*, acknowledge obedience and pay tribute to SINDIA. It was in the contemplation of General *Fraser*, that the war which the *English* government not occurred, to have subdued the *Punjab* and made the *Indus* the limit of his possession; and every person acquainted with his talents, and with the condition and resources of the *Sikhs*, must be satisfied, he would have accomplished this project with great ease, and at a very early period.

WHEN HOLKAR fled to the *Punjab*, in 1805, and was pursued by the illustrious *British* commander, LORD LAKE, a complete opportunity was given of observing the actual state of this nation, which was found weak and distracted, to a degree that could hardly have been imagined. It was altogether accustomed to unions, and through a council of chiefs, or national council, was called, with know to decide on those measures by which they could best resist the danger by which on in consequence threatened, from the presence of the *English* and *Sikh* armies. It was found that the chiefs, and most of the chieftains, who had any power, were held in control by their offices, to most any resolution to which chiefs of the power. The [illegible] regulations of the *Sikhs* were [illegible] and [illegible] to [illegible] national resources, or personal [illegible] and every shadow of that [illegible] which once formed the strength of the [illegible] seemed to be [illegible].

SECTION II.

NEITHER the limits of this sketch, nor the materials from which it is drawn, will admit of my giving a particular or correct account of the countries possessed by the *Sikhs*, or of their forms of government, manners and habits; but a cursory view of these subjects may be useful, and may excite and direct that curiosity which it cannot expect to gratify.

THE country now possessed by the *Sikhs*, which reaches from latitude 28° 40′ to beyond latitude 32° N. and includes all the *Penjáb*,* a small part of *Multán*, and most of that tract of country, which lies between the *Jumna* and the *Satléj*, is bounded, to the northward and westward, by the territories of the king of *Cábul*; to the eastward, by the possessions of the mountaineer *Rájás* of *Jammu*, *Nadón*, and *Srínagar*; and, to the southward, by the territories of the *English* government, and the sandy deserts of *Jasalmír* and *Hánsyá Hisár*.

THE *Sikhs*, who inhabit the country between the *Satléj* and the *Jumna*, are called *Málawá Sikh*, and were almost all converted from the *Hindú* tribes of *Játs* and *Gujars*. The title of *Málawá Sikh* was conferred upon them for their extraordinary gallantry, under the *Bairágí* BANDA, who is stated to have declared, that the countries granted to them, should be fruitful as *Málwá*, one of the provinces† in *India*. The principal chiefs

* A general estimate of the value of the country, possessed by the *Sikhs*, may be formed, when it is stated that it contains, besides other countries, the whole of the province of *Lahore*, which, agreeable to Mr. BERNIER, produced, in the reign of AURUNGZEB, two hundred and forty-six *lacks* and ninety-five thousand rupees; or two millions, four hundred and sixty-nine thousand, five hundred pounds sterling.

† This province now forms almost the whole territory of DAULET RA'O SINDIA'.

among the *Malwa Sikhs*, are the Sikh of *Patiala*, BHANGI Sikhs, of *Pakhoka*, *Bedi* Sikhs, of *Dhar*, and BHAGAL SIKHS, of *Keylah*; besides these, there are several inferior chiefs, such as GURBAKSH SINGH, JESSA SINGH, GOJAR SINGH, and CHARAT SINGH, all of whom have formidable forces, and some of them, and have for themselves independent; though they, in general, are considered as possessions, by attaching themselves to one or other of the more powerful leaders.

The country of the *Malwa Sikh* is, in some parts, fruitful, but most districts of it, which border on *Bikaner* and *Cornal*, are very barren, being covered with low wood; and, in many places, almost destitute of water. *Sirhind* was lately the capital of this country, but it is now completely ruin, and has scarcely never recovered the dreadful ravages of the *Bairagi* Banda, who is stated, not only to have destroyed its mosques, but to have levelled all its palaces, and public buildings with the ground. *Delhi* is now the largest and most flourishing town of this province, and next to *Thanesar*, which is still held in high esteem and veneration by the *Hindus*, who have also a very high reverence for the river *Sarasvati*, which flows through this province. The [illegible] of the Sikh *Malwa* are called, by the Sikhs, [illegible] the country of the *Bayab* is the country called the *Bari Doab* [illegible] the Sikhs inhabiting which are called the *Dhiri* or [illegible] the [illegible] of the country. The country of the *Bayab* is bounded on the mountains to the junction of the *Sutlej* and the *Bayab*, [illegible] the possession of the Sikhs, [illegible]

[illegible] the chiefs of the Sikhs of the *Malwa* or *Dhiri* are little acquainted. The country is the most [illegible], but the inhabitants have been greatly neglected, [illegible] and increasing fate and distress.

the *Sikhs* in these provinces, the extent of their possessions, or the climate and productions of the country under their rule, I am little acquainted. Those in *Multán*, as well as those settled on the river *Jehálam*, are said to be constantly engaged in a predatory warfare, either with the officers of the *Afghán* government, or with *Muhammedan* chiefs who have *Jágírs* in their vicinity.

The government of the *Sikhs*, considered in its theory, may, as has been before stated, be termed a theocracy. They obey a temporal chief, it is true; but that chief preserves his power and authority by professing himself the servant of the *Khálsá** or government, which can only be said to act, in times of great public emergency, through the means of a national council, of which every chief is a member, and which is supposed to deliberate and resolve under the immediate inspiration and impulse of an invisible being; who, they believe, always watches over the interests of the commonwealth.

The nature of the power, established by the temporal chiefs of the *Sikhs*, has been sufficiently explained in the narrative of their history. It will be necessary, before any account is given of the forms and action of their *Gurú-matá*, or great national council, which is intended to have a supreme authority over their federative republic, to take a view of that body of *Acálís*, or immortals, who, under the double character of fanatic priests, and desperate soldiers, have usurped the sole direction of all religious affairs at *Amritsar*, and are consequently leading men in a council

* The word *Khálsá*, which has before been explained to mean the state or commonwealth, is supposed, by the *Sikhs*, to have a mystical meaning, and to imply that superior government, under the protection of which, "they live, and to the established rules and laws of "which, as fixed by Guru Govind, it is their civil and religious duty to conform."

dually possessed of property, though they affect poverty, and subsist upon charity; which, however, since their numbers have increased, they generally extort, by accusing the principal chiefs of crimes, imposing fines upon them, and, in the event of their refusing to pay, preventing them from performing their ablutions, or going through any of their religious ceremonies at *Amritsar*.

It will not, when the above circumstances are considered, be thought surprising, that the most powerful of the *Sikh* chiefs should desire to conciliate this body of fanatics, no individual of which can be offended with impunity, as the cause of one is made the cause of the whole; and a chief, who is become unpopular with the *Acálís*, must not only avoid *Amritsar*, but is likely to have his dependants taught, when they pay their devotions at that place, that it is pious to resist his authority.

THE *Acálís* have a great interest in maintaining both the religion and government of the *Sikhs*, as established by GU'RU' GÓVIND; as, on its continuance in that shape, their religious and political influence must depend. Should *Amritsar* cease to be a place of resort, or be no longer considered as the religious capital of the state, in which all questions that involve the general interests of the commonwealth are to be decided; this formidable order would at once fall, from that power and consideration which they now possess, to a level with other mendicants.

WHEN a *Gúrú-matá*, or great national council, is called, as it always is, or ought to be, when any imminent danger threatens the country, or any

whose duty is to address the deity, and to read and explain the *Adi-Granth* to the *Sikhs*. They are, in general, men of some education. A *Sikh*, of any tribe, may be admitted into either of these classes, as among the *Acálís*, who admit all into their body who chuse to conform to their rules.

large expedition is to be undertaken, all the *Sikh* chiefs assemble at *Amritsar*. The assembly, which is called the *Gúrú-matá*, is convened by the *Acálías* and when the chiefs meet upon this solemn occasion, it is concluded that all private animosities cease, and that every man sacrifices his personal feelings, at the shrine of the general good; and, actuated by principles of pure patriotism, thinks of nothing but the interests of the religion, and commonwealth, to which he belongs.

When the chiefs and principal leaders are seated, the *Adi-Granth* and *Dasama Pádshah ka Granth*, are placed before them. They all bend their heads before these scriptures, and exclaim, *Wal Gúrúji ka Khálsa! Wal Gúrúji ki Fateh!* A great quantity of cakes, made of wheat, butter, and sugar, are then placed before the volumes of their sacred writings, and covered with a cloth. These holy cakes, which are in commemoration of the injunction of Nánac, to eat and to give to others to eat, next receive the salutation of the assembly, who then rise, and the *Acálís* pray aloud, while the musicians play. The *Acálís* when the prayers are finished, desire the council to be seated. They sit down, and the cakes being uncovered, are eaten of by all classes* of *Sikhs*. Those distinctions of original tribes which are, on other occasions, kept up, being on this occasion laid aside, in token of their general and complete union in one cause.† The *Acálís* then exclaim, "*Sirdars!* (chiefs) this is a *Gúrú-*

* A custom, of a similar nature, with regard to all tribes eating promiscuously, is observed among the *Hindús*, at the temple of *Jagannáth*, where men of all religions and castes, without distinction, eat of the *Mahá Prasád*, *the great offering*, i. e. food dressed by the cooks of the idols, and sold on the stairs of the temple.

† The *Sikh* priest, who gave an account of this custom, was of a high *Hindú* tribe; and, retaining some of his prejudices, he at first said that *Muhammedan Sikhs*, and those who were converts from the sweeper cast, were obliged, even on this occasion, to eat a little apart from the other *Sikhs*; but, on being closely questioned, he admitted the fact as stated

aloud, and but seldom assemble in their mosques, of which few indeed have escaped destruction. The lower order of *Sikhs* are more happy: they are protected from the tyranny and violence of the chiefs, under whom they live, by the precepts of their common religion, and by the condition of their country, which enables them to abandon, whenever they chuse, a leader whom they dislike; and the distance of a few miles generally places them under the protection of his rival and enemy. It is from this cause, that the lowest *Sikh* horseman usually assumes a very independent stile, and the highest chief treats his military followers with attention and conciliation. The civil officers, to whom the chiefs entrust their accounts, and the management of their property and revenue concerns, as well as the conduct of their negociations, are in general *Sikhs*, of the *Khalsa* cast, who, being followers of NA'NAC, and not of GURU GO'VIND, are not devoted to arms, but educated for peaceful occupations, in which they often become very expert and intelligent.

In the collection of the revenue in the *Penjab*, it is stated to be a general rule, that the chiefs to whom the territories belong, should receive one half of the produce,* and the farmer the other; but the chiefs never levies the whole of his share; and, in no country, perhaps, is the *Ryat*† or cultivator, treated with more indulgence. Commerce is not so much encouraged; heavy duties are levied upon it, by all petty rulers, through whose districts it passes: and this, added to the distracted state in which the *Penjab* has been, from the internal disputes of its possessors, caused

* The *Mahomedan* inhabitants of the *Penjab* used to flock to the *British* camp, where they said they enjoyed luxuries, which no man could appreciate, that had not suffered privation. They could pray aloud, and feast upon beef.

† Grain pays in kind; sugar-cane, melons &c. pay in cash.

[illegible]

[illegible]

[illegible]

[illegible]

ral occupations of the *Khalasa Sikhs* has been [illegible] mentioned. Their character differs widely from [illegible] the *Sikhs*, full of intrigue [illegible], versatile and insinuating, they have all the art of the lower classes of *Hindus*, who are usually employed in transacting business, [illegible] they have no [illegible] of dress [illegible] very difficult to distinguish [illegible].

[illegible] *Shahid*, and *Acalis*, have been noticed [illegible] their habits of [illegible]. The *Acalis* are [illegible] presuming upon those rights which their [illegible] ment is [illegible] to strangers, [illegible]. The *Shahid* and [illegible] particularly the latter, [illegible] knowledge and [illegible] able habits, [illegible] and to possess learning.

There is [illegible] among [illegible] called the [illegible], or descendants of [illegible], who have the [illegible] being a [illegible]

[illegible] down on the carpet [illegible] manner [illegible] be wished. [illegible] from my village, which [illegible] of these [illegible] *Acalis* [illegible] would protect [illegible] retiring, [illegible] good [illegible] and [illegible] the scene [illegible] of the [illegible], he put a hand [illegible] you [illegible] without [illegible] proceeded to his village.

[illegible] race; and, though they do not acknowledge the [illegible] of Guru Govind, they are greatly revered by his followers, who would [illegible] or injure the [illegible] of their founder; and, under the advantage [illegible] which his general [illegible] on religious [illegible], the *Nihang Singhs* [illegible] their occupations, which [illegible] are mendicants, is generally that [illegible] travelling mendicants. They do not carry arms; and profess, agreeably [illegible] the doctrine of peace [illegible] to be at [illegible] with all mankind.

The [illegible] some [illegible] of the brotherhood stated, continue, after they have [illegible] their original religion, [illegible] civil usages and customs, of the tribes to which they belong, [illegible] they can practise, without infringing the tenets of the religion [illegible] of Guru Govind. They are most particular with regard to their marriage; and, on this point, *Sikhs* descended from *Hindus* [illegible] strictly conform to *Hindu* customs, every tribe intermarrying within itself. The *Hindu* usage, regarding diet, is also held equally sacred, by a *Sikh*, descended from a *Hindu* family, [illegible] violating it, except [illegible] occasions such as [illegible], when they are obliged, by the [illegible] and inclinations, to eat [illegible] indiscriminately. The strict observance of these usages has enabled some of the *Sikhs*, particularly of the *Sahij* and *Gujar* tribes, who include almost

* Modified Laws of the *Panth*, [illegible], a general prohibition [illegible] paper [illegible] the *Nihang Singhs*, on the ground of the [illegible] in which they were born, which enabled them, as was stated, to travel all over the country [illegible] even when [illegible] was of [illegible].

† [illegible] the *Hindus*, [illegible] to take advantage of [illegible] have, by [illegible] adopted [illegible] the northwestern [illegible] of *Hindustan*, [illegible] the strongest [illegible] the present [illegible].

‡ The [illegible] *Hindus*, [illegible] to those [illegible] Almost [illegible] *Hindu* [illegible]

all those settled to the south of the *Sutlej*, to preserve an intimate intercourse with their original tribes; who, considering the *Sikhs*, not as having lost cast, but as *Hindús* that have joined a political association, which obliges them to conform to general rules established for its preservation, neither refuse to intermarry* nor to eat with them.

THE higher cast of *Hindús*, such as *Brahmens* and *Cshatriyas*, who have become *Sikhs*, continue to intermarry with converts of their own tribes, but not with *Hindús* of the cast they have abandoned as they are polluted by eating animal food, all kinds of which are lawful to *Sikhs*, except the cow, which it is held sacrilege to slay.† NANAC, whose object was to conciliate the *Muhammedans* to his creed, prohibited hog's flesh also, but it was introduced by his successors, as much, perhaps, from a spirit of revenge against the *Moslems*, as from considerations of indulgence to the numerous converts of the *Ját* and *Gujár* tribe, among whom wild hog is a favorite species of food.

THE *Muhammedans*, who become *Sikhs*, intermarry with each other; but are allowed to preserve none of their usages, being obliged to eat hog's flesh, and abstain from circumcision.

THE *Sikhs* are forbid the use of tobacco,‡ but allowed to indulge in spirituous§ liquors, which they almost all drink to excess; and it is rare

* A marriage took place very lately between the *Sikh* chief of *Patiála*, and that of the *Ját Rájá* of *B'haratpúr*.

† Their prejudice regarding the killing of cows is stronger, if possible, than that of the *Hindús*.

‡ The *Khálsa Sikhs*, who follow NANAC, and reject GURU GOVIND's institutions, make use of it.

§ Spirituous liquors, they say, are allowed by that verse in the *Adi-Grant'h*, which states, "Eat and give unto others to eat. Drink and give unto others to drink. Be glad and make "others glad." There is also an authority, quoted by the *Sikhs*, from the *Hindú Shástras*, in

the *Lakhi Jungle*, and other parts of their territory, were justly celebrated for their strength, temper and activity; but the internal distractions of these territories has been unfavourable to the encouragement of the breed, which has consequently declined; and the *Sikhs* now are in no respect better mounted than the *Mahrátas*; and, from a hundred of their cavalry, it would be difficult to select ten horses that would be admitted as fit to mount native troopers in the *English* service.

Their horsemen use swords and spears, and most of them now carry matchlocks, though some still use the bow and arrow, a species of arms, for excellence in the use of which their forefathers were celebrated, and which their descendants appear to abandon with great reluctance.

The education of the *Sikhs* renders them hardy, and capable of great fatigue; and the condition of the society in which they live, affords constant exercise to that restless spirit of activity and enterprize, which their religion has generated. Such a race cannot be epicures: they appear, indeed, generally to despise luxury of diet, and pride themselves in their coarse fare. Their dress is also plain, not unlike that of the *Hindús*, equally light and divested of ornament. Some of the chiefs wear gold bangles, but this is rare, and the general characteristic of their dress, and mode of living, is simplicity.

The principal leaders, among the *Sikhs*, affect to be familiar, and easy of intercourse with their inferiors, and to despise the pomp and state of the *Muhammedan* chiefs; but their pride often counteracts this disposition, and they appeared to me to have, in proportion to their rank and consequence, more state, and to maintain equal, if not more reserve, and dignity, with their followers, than is usual with the *Mahráta* chiefs.

useless tinsel and false ornaments, and to establish its complete dependence upon the great creator of the universe. He speaks every where of MUHAMMED, and his successors, with moderation; but animadverts boldly on what he conceives to be their errors; and, above all, on their endeavours to propagate their faith by the sword.

As NA'NAC made no material invasion of either the civil or religious usages of the *Hindús*, and as his only desire was to restore a nation who had degenerated from their original pure worship* into idolatry, he may be considered more in the light of a reformer, than of a subverter of the *Hindú* religion; and those *Sikhs* who adhere to his tenets, without admitting those of GURU GÓVIND, are hardly to be distinguished from the great mass of *Hindú* population; among whom there are many sects who differ, much more than that of NA'NAC, from the general and orthodox worship at present established in *India*.

THE first successors of NA'NAC appear to have taught exactly the same doctrine as their leader; and though HAR GÓVIND armed all his followers, it was on a principle of self defence, in which he was fully justified, even by the usage of the *Hindús*. It was reserved for GURU GÓVIND to give a new character to the religion of his followers, not by making any material alteration in the tenets of NA'NAC, but by establishing institutions and usages, which not only separated them from other *Hindús*, but which, by the complete abolition of all distinction of casts, destroyed, at one blow, a system of civil polity, that, from being interwoven with the religion of a weak and bigotted race, fixed the rule of its priests upon a basis that had withstood the shock of ages. Though the code of the *Hindús*

* The most ancient *Hindú* do not appear to have paid adoration to idols; but though they adored GOD, they worshipped the sun and elements.

was calculated to preserve a vast community in tranquillity and obedience to its rulers, it had the natural effect of making the country, in which it was established, an easy conquest to every powerful foreign invader; and it appears to have been the contemplation of this effect, that made GURU GÓVIND resolve on the abolition of cast, as a necessary and indispensable prelude to any attempt to arm the original native population of *India* against their foreign tyrants. He called upon all *Hindús*, to break those chains in which prejudice and bigotry had bound them, and to devote themselves to arms, as the only means by which they could free themselves from the oppressive government of the *Muhammedans*; against whom a sense of his own wrongs, and those of his tribe, led him to preach eternal warfare. His religious doctrine was meant to be popular, and it promised equality. The invidious appellations of *Bráhmen*, *Cshatriya*, *Vaisya*, and *Súdra*, were abolished. The pride of descent might remain, and keep up some distinctions; but in the religious code of GÓVIND, every *Khálsa Sinh*, for such he termed his followers, was equal, and had a like title to the good things of this world, and to the blessings of a future life.

THOUGH GURU GÓVIND mixes, even more than NANAC, the mythology of the *Hindús* with his own tenets; though his desire to conciliate them, in opposition to the *Muhammedans*, against whom he always breathed war and destruction, led him to worship at *Hindú* sacred shrines; and though the peculiar customs and dress, among his followers, are stated to have been adopted from veneration to the *Hindú* goddess of courage, DURGA BHAVANÍ; yet it is impossible to reconcile the religion and usages, which GÓVIND has established, with the belief of the *Hindús*. It does not, like that of NANAC, question some favorite dogmas of the disciples of

"will prevail every where." Such is this author's record of a divine prophecy, regarding this degenerate age. He proceeds to state what has ensued: "every one followed his own path, and sects were separated; "some worshipped CHANDRA (the moon;) some SURYA (the sun;) some "prayed to the earth, to the sky, and the air, and the water, and the fire, "while others worshipped D'HERMA RAJA (the judge of the dead) and "in the fallacy of the sects nothing was to be found but error. In short, "pride prevailed in the world, and the four casts* established a system of "ascetic devotion. From these, the ten sects of *Sanyásis*, and the twelve "sects of *Yógis* originated. The *Jangam*, the *Srávra*, and the *Lévc* "*Digambar*, entered into mutual contests. The *Brahmens* divided into "different classes, and the *Sastras*, *Vedas*, and *Puránas*† contradicted "each other. The six *Dersans* (philosophical sects) exhibited enmity, "and the thirty-six *Páshands*, (heterodox sects,) arose, with hundreds of "thousands of chimerical and magical (*tantra mantra*) sects; and thus, "from one form, many good and many evil forms originated, and error "prevailed in the *Cali Yug*, or age of general depravity."

THE *Sikh* author pursues this account of the errors into which the *Hindús* fell, with a curious passage, regarding the origin and progress of the *Muhammedan* religion.

"THE world," he writes, "went on with these numerous divisions, "when MUHAMMED YARA‡ appeared, who gave origin to the seventy-"two sects,§ and widely disseminated discord and war. He established the

* *Brahmen*, *Cshatriya*, *Vaisya*, and *Sudra*.

† Different sacred books of the *Hindús*.

‡ *Yár* signifies *friend*, and one of the prophet's titles, among his followers, is *Yar-i-Khudá*, or *the friend of* GOD.

§ The *Mahommedan* religion is said to be divided into seventy-two sects.

ded whether their faith, or that of the *Hindùs*, was the best. "Without "the practice of true piety, both," said NA'NAC, "are erroneous, and "neither *Hindús* nor *Moslem* will be acceptable before the throne of "GOD; for the faded tinge of scarlet, that has been soiled by water, will "never return. You both deceive yourselves, pronouncing aloud RA'M "and RAHIM, and the way of Satan prevails in the universe."

THE courageous independence, with which NA'NAC announced his religion to the *Muhammedans*, is a favorite topic with his biographers. He was one day abused, and even struck, as one of these relates, by a *Moullah*, for lying on the ground with his feet in the direction of the sacred temple of *Mecca*. "How darest thou, infidel!" said the offended *Muhammedan* priest, "turn thy feet towards the house of GOD." "Turn them "if you can," said the pious but indignant NANAC, "in a direction "where the house of GOD is not."

NA'NAC did not deny the mission of MUHAMMED. "That Prophet "was sent," he said, "by GOD, to this world, to do good, and to dis-"seminate the knowledge of one GOD through means of the *Kóran*; "but he, acting on the principle of free will, which all human beings "exercise, introduced oppression and cruelty, and the slaughter of cows,* "for which he died." "I am now sent," he added, "from heaven, to "publish unto mankind a book, which shall reduce all the names given "unto GOD, to one name, which is GOD; and he who calls him by any "other, shall fall into the path of the devil, and have his feet bound in "the chains of wretchedness: you have," said he to the *Muhammedans*, "despoiled the temples, and burnt the sacred *Vedas*, of the *Hindús*; and

* NA'NAC appears, on this, and every occasion, to have preserved his attachment to this favorite dogma of the *Hindùs*.

he did so, and heard the word *Wa!* or *well done*, pronounced five times, and then *Wa! Gúrújí*, or *well done teacher*. After this God said, "Na-"nac! I have sent thee into the world, in the *Cáli Yug*, (or depraved "age,) go and bear my name." Na'nac said, "Oh God! how can "I bear the mighty burthen? If my age was extended to tens of mil-"lions of years, if I drank of immortality and my eyes were formed "of the sun and moon, and were never closed, still, Oh God! I could "not presume to take charge of thy wondrous name." "I will be "thy *Gúrú* (teacher)," said God, "and thou shalt be a *Gúrú* to all "mankind, and thy sect shall be great in the world, their word is *Púrí* "*Púrí*. The word of the *Bairágí* is *Rám! Rám!* that of the *Sanyásí* "*Om! Namá! Nárájen!* and the word of the *Yógís*, *Adés'! Adés'!* and "the salutation of the *Muhammedans* is *Salám Alíkam;* and that of the "*Hindús*, *Rám! Rám!* but the word of thy sect shall be *Gúrú*, and I "will forgive the crimes of thy disciples. The place of worship of the "*Bairágís* is called *Ram-sála;* that of the *Yógís*, *Asan;* that of the *Sa-"nyásís*, *Mát;* that of thy tribe shall be *Dharma Sála*. Thou must teach "unto thy followers three lessons; the first, to worship my name; the se-"cond, charity; the third, ablution. They must not abandon the world, "and they must do ill to no being; for into every being have I infused "breath, and whatever I am, thou art, for betwixt us there is no differ-"ence. It is a blessing that thou art sent into the *Cáli Yug*." After this "*Wa Gúrú!* or *well done, teacher!* was pronounced from the mouth of "of the most high *Gúrú* or teacher (God), and Na'nac came to give "light and freedom to the universe."

The above will give a sufficient view of the ideas, which the *Sikhs* entertain, regarding the divine origin of their faith, which, as first taught by Na'nac, might justly be deemed the religion of peace.

"Put on armour," says Nánac, "that will harm no one; let thy coat "of mail be that of understanding, and convert thy enemies to friends. "Fight with valor, but with no weapon except the word of God." All the principles, which Nánac inculcated, were those of pure deism; but moderated, in order to meet the deep rooted usages of that portion of mankind which he wished to reclaim from error. Though he condemned the lives and habits of the *Muhammedans*, he approved of the *Korán*.* He admitted the truth of the ancient *Vedas*, but contended that the *Hindú* religion had been corrupted, by the introduction of a plurality of Gods, with the worship of images; which led their minds astray, from that great and eternal being, to whom adoration should alone be paid. He, however, followed the forms of the *Hindús*, and adopted most of their doctrines which did not interfere with his great and leading tenet. He admitted the claim to veneration, of the numerous catalogue of *Hindú Dévas*, and *Dévatás*, or inferior deities; but he refused them adoration. He held it impious to slaughter the cow, and he directed his votaries, as has been seen, to consider ablution as one of their primary religious duties.

Nánac, according to *Penjábi* authors, admitted the *Hindú* doctrine of metempsychosis. He believed, that really good men would enjoy paradise; that those, who had no claim to the name of good, but yet were not bad, would undergo another probation, by revisiting the world in the human form: and that the bad would animate the bodies of animals, particularly dogs and cats: but it appears, from the same authorities, that Nánac was acquainted with the *Muhammedan* doctrine, regarding the fall of man, and

* This fact is admitted by *Sikh* authors. It is, however, probable, that Nánac was but imperfectly acquainted with the doctrines of that volume.

appear worthy of that admiration which is bestowed upon it by the *Sikhs*.

THE *Adi Granth* is in verse, and many of the chapters written by NANAC, are termed *Pidi*, which means, literally, a ladder or flight of steps; and metaphorically, that by which a man ascends.

IN the following fragment, literally translated from the SODAR *rág ási mahilla pehla* of NANAC, he displays the supremacy of the true GOD, and the inferiority of the *Dévatás*, and other created beings, to the universal creator; however they may have been elevated into deities, by ignorance or superstition.

Thy portals, how wonderful they are, how wonderful thy palace, where thou sittest and governest all.

Numberless and infinite are the sounds which proclaim thy praises.

How numerous are thy *Peris*, skilful in music and song.

Pawan (air), water, and *Vaisvanar* (fire) celebrate thee; D'HERMA RAJA (the *Hindu* BHADRAMANTHUS) celebrates thy praises, at thy gates.

CHITRAGUPTA (secretary to D'HERMA RAJA) celebrates thy praises, who, skilful in writing, writes and administers final justice.

ISWARA, BRAHMA, and DEVI, celebrate thy praises; they declare in fit time, thy majesty, at thy gates.

INDRA celebrates thy praises, sitting on the *Indraic* throne amid the *Dévatás*.

The just celebrate thy praises in profound meditation, the pious declare thy glory.

The *Yatis*, and the *Satis* joyfully celebrate thy might.

The *Pandits*, skilled in reading, and the *Bhattaras*, who age by age read the *Wédas*, recite thy praises.

The *Mohinis* (celestial courtesans) heart alluring, inhabiting *Swarga*, *Mritya* and *Pátálá*, celebrate thy praises.

The *Ratnas* (gems) with the thirty-eight *Tirthas* (sacred springs,) celebrate thy praises.

Heroes of great might celebrate thy name; beings of the four kinds of product or celebrate thy praises.

The continents, and regions of the world, celebrate thy praises; the universal *Brahmanda* (the mundane egg) which thou hast established firm.

All who know thee praise thee, all who are centrons of thy worship.

[illegible] world, and remain not [illegible]

[illegible] I regard [illegible] my life [illegible] and have [illegible] head, [illegible] self [illegible] the [illegible] other do I [illegible] I am [illegible] light. [illegible] rate, [illegible] your [illegible] was [illegible] purpose [illegible] preached [illegible] prophet [illegible] which [illegible] presence [illegible]

"The doctrine of no other is of any avail: this doctrine fix in your minds.
"There is no benefit in any other doctrine, this fix in your minds.

"WHOEVER reads the *Korán*, whoever reads the *Purán*, neither of
"them shall escape death, and nothing but virtue shall avail at last.
"Millions of men may read the *Korán*, they may read innumerable *Pu-*
"*ráns*, but it shall be of no avail in the life to come, and the power of
"destiny shall prevail over them."

GURU GÓVIND, after this account of the origin of his mission, gives a short account of his birth and succession to the spiritual duties at his father's death.

"AT the command of GOD I received mortal birth, and came into the
"world. This I now declare briefly, attend to what I speak.

"MY father journeyed towards the east, performing ablution in all the
"sacred springs. When he arrived at *Triveni*, he spent a day in acts of
"devotion and charity. On that occasion was I manifested. In the town
"of *Patna* I received a body. Then the *Mádri Dés* received me, and
"nurses nursed me tenderly, and tended me with great care, instructing
"me attentively every day. When I reached the age of *Dherm* and
"*Carm* (principles and practice), my father departed to the *Déva Lóca*.
"When I was invested with the dignity of *Rájé*, I established virtue to
"the utmost of my power. I addicted myself to every species of hunting
"in the forests, and daily killed the bear and the stag. When I had be-
"come acquainted with that country, I proceeded to the city of *Fávatá*,
"where I amused myself on the banks of the *Caindri*, and viewed every
"kind of spectacle. There I slew a great number of tigers; and, in
"various modes, hunted the bear."

[illegible]

Grant'h and *Das'ama Pádsháh ka Grant'h*, every morning and every evening. Whatever he has received from God, he is told it is his duty to share with others; and after the disciple has heard and understood all these and similar precepts, he is declared to be duly initiated.

GURU GÓVIND SINH, agreeably to this *Sikh* author, after initiating the first five disciples in the mode above stated, ordered the principal person among them* to initiate him exactly on similar occasions, which he did. The author from whom the above account is taken, states, that when GÓVIND was at the point of death, he exclaimed, "wherever five *Sikhs* "are assembled, there I also shall be present;" and, in consequence of this expression, five *Sikhs* are the number necessary to make a *Sinh*, or convert. By the religious institutions of GURU GÓVIND, proselytes are admitted from all tribes and casts in the universe. The initiation may take place at any time of life, but the children of the *Sinhs* all go through this rite at a very early age.

THE leading tenet of GURU GÓVIND'S religious institutions, which obliges his followers to devote themselves to arms, is stated, in one of the chapters of the *Das'ama Pádsháh ka Grant'h*, or book of the tenth king, written in praise of DURGA B'HAVANI, the goddess of courage: "DURGA," GURU GÓVIND says, "appeared to me when I was asleep, array'd in all her glory. The goddess put into my hand the hilt of a "bright scymiter, which she had before held in her own. The country "of the *Muhammedans*" said the goddess, "shall be conquered by her, "and numbers of that race shall be slain." After I had heard this, I

* Agreeable to this author, GURU GÓVIND was initiated on Friday, the 8th of the month *B'hádra*, in the year 1755 of the æra of VICRAMÁDITYA; and on that day his great work, the *Das'ama Pádsháh ka Grant'h*, or *book of the tenth king*, was completed.

livelihood by arms, if he can by no other means. The *Vaisya* and *Sudra* are not allowed to bear arms; their professions are servile; they may use them in self defence.

The second point of difference is the contempt of religious [illegible] jects, [illegible] Hindu mythology, [illegible] in honour of the being which he designs [illegible] determined by the most vulgar of his followers. [illegible] throughout [illegible] every other virtue. [illegible] makes purity [illegible] the faith which [illegible] the shortest [illegible] most certain road, to happiness in this world, and eternal happiness in a future. The opinions which the true worship of Govind, will be best collected from the sacred authors.

"Govind Singh," one of those writers who appeared in the sect *Nanak*. He meditated on the Creator himself, indivisible, eternal, and incomprehensible. He established the *khalsa* in our sect, and by exhibiting singular energy, seizing the sword in his hand, and [illegible] the sword, he smote every wicked person. He bound the garment of chastity round his loins, grasped the sword of valour, and passing the true work of victory, became victorious in the field of battle. Battle and seizing the *Dekhans*, his foes, he [illegible] and, with great success, diffused the sublime *Dharm Jap* (a mystical formula of prayer commonly used by Govind's disciples) throughout the world. As he was born in darkness *Kali*, he [illegible] the blind [illegible] and by destroying the wicked *Daits*, he exalted the name of *Rama* (God.) [illegible] Sewar could stand in battle, against him [illegible] fled [illegible]

* Kam Gurru Dus Granth.

" whether Hindu [illegible] or Muhammedan [illegible], became like [illegible] him, [illegible] presence. The [illegible], [illegible] of him, were struck with [illegible] the whole world was [illegible], and the people fled from their [illegible] in short, such was his fame, that they were all [illegible] tion, and began to [illegible] Besides [illegible], O Sat Guru [illegible] of danger.—Having [illegible] and displayed his sword, no person could [illegible] against him [illegible]."

The same author, in a subsequent passage, gives a very characteristic account of that spirit of hostility which the religion of [illegible] breathed against the Muhammedans, and of the manner in which [illegible] those sacred writings upon which many of the established usages of Hindus are grounded.

" By the command of the [illegible], the great Guru disseminated the [illegible] knowledge. Full of strength and courage, he successfully esta- blished the Khálsa (or state). Thus, at once founding the sect of Sikh, he struck the whole world with awe; overturning temples and [illegible] places, tombs, and mosques, he levelled them all with the plain; reject- ing the Vedas, the Puráns, the six Sastras and the Korán, he abolish- ed the cry of Namáz (Muhammedan prayer) and slew the Sultans; re- ducing the Mírs and Pírs (the lords and priests of the Muhammedans) to silence, he over[illegible] all their sects; the Moulavis (professors) and the Kázis (judges) were confounded and found no benefit from their studies. The Brahmens, the Pandits, and the Jótishis (astrologers) had acquired a relish for worldly things; they worshipped stones and temples, and forgot the supreme. Thus these two sects, the Muhammed- [illegible] and Hindus, [illegible] involved in delusion and ignorance, when the third sect of the Khálsa originated in purity. When at the order

"of GU'RU' GÓVIND, the *Sinhs* seized and displayed the scymiter; then "subduing all their enemies, they meditated on the eternal; and, as soon "as the order of the most high was manifested in the world, circumcision "ceased, and the *Turks* trembled, when they saw the ritual of MUHAM-"MED destroyed: then the *Nakára* (large drum) of victory sounded "throughout the world; and fear and dread were abolished. Thus the "third sect was established, and increased greatly in might."

THESE extracts, and what I have before stated, will sufficiently shew the character of the religious institutions of GU'RU' GÓVIND; which were admirably calculated to awaken, through the means of fanaticism, a spirit of courage and independence, among men who had been content, for ages, with that degraded condition in society, to which they were taught to believe themselves born. The end which GÓVIND sought, could not, perhaps, have been attained by the employment of other means. Exhortations respecting their civil rights, and the wrongs which they sustained, would have been wasted on minds enslaved by superstition, and who could only be persuaded to assert themselves men, by an impression that it was the will of heaven they should do so. His success is a strong elucidation of the general character of the *Hindú* natives of *India*. That race, though in general mild and peaceable, take the most savage and ferocious turn, when roused to action by the influence of religious feeling.

I HAVE mentioned, in the narrative part of this sketch, the attempt of the *Bairágí* BANDA to alter the religious institutions of GU'RU' GÓVIND, and its failure. The tribe of *Acálís* (immortals) who have now assumed a dictatorial sway in all the religious ceremonies at *Amritsar*, and the *Nirmala* and *Shahid*, who read the sacred writings, may hereafter introduce some changes in those usages which the *Sikhs* revere; but it is probable that

An account of experiments made at the Observatory near Fort St. George for determining the length of the simple pendulum beating seconds of time in vacuo, to which are added comparisons of the said experiments, with others made in different parts of the globe, and some remarks on the ellipticity of the earth, as deduced from these operations.

By Captain John Warden,

[illegible]

---

1. When I was perusing [illegible] book, entitled Voyage [illegible] being [illegible] do not seem to agree with [illegible] [illegible] page 33[illegible] [illegible] earth.

[illegible] the cases, [illegible] with pleasure that they agree with the experiments made at *Delhi*.

[illegible] In our days, the sources of science have been taught to clear their [illegible] not by argument, but by actual investigation. Seeing two [illegible] authorities of evidence, I undertook to ascertain, by means of [illegible] what was the cause of this striking discrepancy.

[illegible] The new results have turned out very consistent with [illegible] operations at *Mandawar*. I shall give a less detailed [illegible] my experiments. Had I originally had in view [illegible] nothing essential, to prove incredible, have been made with [illegible] care and accuracy, so deserve the attention of the Asiatic Society.

Description.

[illegible] Mean depending on the permanent length of the substance used for the pendulum of experiments, I chose, in preference to silk [illegible] string, some [illegible] of the same substance as that used by Mr [illegible] both at *Mandawar* and *Pondicherry*. That gentleman describes it as a [illegible] of wild plantain tree (*Musa sapientum*) which he calls *Bellinin*[1] [illegible] is easily procured in *Madras*, where it comes from *China* [illegible] *Coromandel Coast*.

[illegible] string which I used was about [illegible] in diameter and a length of 5 feet 9 inches of the same weighed [illegible] grains [illegible]

[illegible] combination [illegible] *Mandawar* and *Pondicherry*, [illegible] the result [illegible]

By [illegible] *Pondicherry* [illegible] 34.360

By [illegible] *Pondicherry* 38.9[illegible]

[illegible]

[1] Vol. I. page 456.

weight.[4] I suspended, for some time, a four pound weight, to about six feet length of this string; and on removing it, I fastened, in its stead, a ball of cast lead, of 1. 84 inch diameter, weighing 7. 384 oz. troy weight, with which the experiments were made. The insertion was contrived, by boring a very small hole, of a sufficient depth, towards the centre of the ball, into which it was introduced, and secured by a small pin, strongly driven, and then filed even with the surface of the sphere, so that there was no loop, and the whole length was uniform.[5]

6. The pendulum of experiment being thus prepared, I fastened it to an iron head, made at one end in the shape of a common nail, and at the other in that of an oblong square; so that, when fixed, it projected about two inches from the wall, and was perfectly immovable.

7. Near the extremity of this square, I caused a very small hole to be perforated, just large enough to admit the thread, so that the axis of motion of the pendulum should be exactly at the lower surface of the iron head.

8. This apparatus was fixed against the northern wall of the Observatory, and close by the clock, which keeps mean time; an excellent piece, made by Haswall, who brought it out to *India*, and placed it himself where it now stands.

9. Several concentric circles, of a radius nearly equal to the pendulum of experiments, were drawn against the wall, from the iron head as a centre. These were divided into quarter inches, in order to determine the arcs of vibration.

(4) Weighed by Mr. Robbook, in the assay scales at the *Madras* mint.

(5) It was first weighed with the string in bulk; then the string was weighed separately.

head at the insertion of the string, and if the lever one touched the ball at one point only. The greatest care mean while was taken, to exclude the external air, as well as during the experiments.

14. With a view to a fair comparison with Mr. le Gentil's experiments (who used a thread nearly of the ultimate length of the composed pendulum for the latitude where he observed); I tried, by way of approximation, the following lengths: of which however I shall only give the abstract account; not being used in the final results.

Vibrations of Pendul.	Mean time elapsed.	Length of composed Pendulum.	Length of simple Pendulum beating seconds.	Mean.
	h. m. s.	feet. inch.	feet. inch.	
6610	1:48: 22,8069	3—2,444	3—3,02420	3—3,02332
3010	0:46: 1,9069	3—2,3615	3—3,02243	

The manner in which I deduced the mean length of the simple pendulum, as given in the 4th and 5th column, shall be particularised hereafter: for the present, having assumed this as a given quantity, and reversing the process, I determined, that a composed pendulum, constructed as mine was, in order to beat seconds of time in this latitude, ought to be 39.674 inches nearly.

Particulars of Experiments.

15. My method for counting the vibrations was as follows.

16. Having placed myself opposite to the pendulum, I counted nine vibrations with a low voice, and the tenth aloud; when an assistant, stationed opposite the clock, took instantly the time. A second assistant registered the number of periods, and the whole of the time elapsed was a further check, in counting the number of vibrations.

17. On the ninth of December, at noon, I verified my divisions, and found that the scale had sustained no alterations. I set off the pendulum describing arcs of 3 inches and $\frac{1}{4}$, and after accounting for the rate of the clock,(6) the mean time elapsed was 16 minutes, 39 seconds $\frac{6011}{10000}$ parts. There were exactly 1000 oscillations of the pendulum of experiment.

18. At the beginning I had measured the pendulum 39,694
At ending it was 39,705
Mean length of pendulum 39,6995

19. It described, at the beginning, arcs of $3\frac{1}{4}$ inches, and at ending $2\frac{3}{4}$; hence, it described, on a mean, arcs of $2\frac{1}{4}$ inches, which were equal to those described by the clock pendulum. The thermometer was, at beginning and ending, 81°: the external air was carefully excluded during the experiment.

20. For the reasons given in par. 3d, I shall dispense with detailing the particulars of the other experiments, and merely state here, at one view, the different mean lengths of the pendulum, as it was measured before and after the observations.

21. By the annexed table, it will be found, that the medium length of the pendulum, at these different measurements, was 3 feet 3,6981 inches: and as an equal number of vibrations, both of the clock pendulum, and that of experiment, were always taken in even thousands, I shall proceed now to shew how the time was regulated, in order to ascertain what was the duration of one vibration of the latter.

Days of the Month.	Thermometer.	Lengths of Pendulum of experiments.
		feet. inch.
9	8[illegible]	3—3,[illegible]
12	80	3—3,6998
13	79	3—3,7017
22	78	3—3,6936
23	78	3—3,6976
24	79	3—3,6976
26	78	3—3,6918
27	78	3—3,6970
28	76	3—3,6970
29	78	3—3,6970
Mean	78,9	3—3,[illegible]

(6) See article 23.

Rate of the Clock.

22. The transit of the sun was generally observed by the Tamin assistant Senivassa-Chairy, either during, or about the time of the experiments; and the mean time was deduced therefrom, as is usual in all observatories. The following table will shew the rate of the clock, which was used, for twenty days.

Days of Month.	Clock fast.	Rate gaining.	Days of Month.	Clock fast.	Rate gaining.
	′ ″	″		′ ″	″
Nov. 14	7-21.6	2.9	25	7-56.3	2.8
15	7-24.2	2.55	26	7-59.7	3.4
16	7-27.4	3.26	27	8-2.7	3.0
17	7-31.0	3.54	28	8-5.7	3.0
18	7-34.0	3.0	29	8-8.8	2.9
19	7-37.4	3.4	30	8-10.1	1.8
20	7-40.8	3.4	Dec. 1	8-12.3	2.2
21	7-43.4	2.6	2	8-14.9	2.6
22	7-46.9	3.5	3	8-17.0	2.1
23	7-50.9	4.0	4	8-20.6	3.6
24	7-53.5	2.6	5	8-23.8	3.2

23. By this statement, the mean rate of the clock appears to be 2″.91 per diem, gaining. So that, in one second of time, its gain was 0″.00003367. This quantity has been used, in reducing the time per clock to the true mean time elapsed; and, by applying this correction, and dividing the true time elapsed by the number of oscillations of the clock pendulum, we have, on a mean of 10 sets, 0″.9999363 of time, for one oscillation of the same.

Computation.

24. In order to resolve the present problem, we have three different quantities to compute: 1st, the diameter of the ball; 2d, to deduce from thence the length of the simple pendulum, which will be isochronal to it; 3d To deduce from the above, the length of a simple pendulum which will strike seconds in latitude 13° 4′ 12″.

25. For these various operations we require the following data:

1. The weight of the ball, ... W = 1,076.283 Grains.
2. The weight of the string, ... w = 2.0031
3. The specific gravity of cast lead, ... S = 11.355

graduated (as has been stated higher up) at the temperature of 61°; whereas the mural scale was constructed at that of 82°; and for this difference of 21°, we have on one foot 0.0025577, and for the length l (= 36.6981) we have to add 0.00779 &c.

30. To proceed, we had the length of the pendulum on a mean

.....	39.6981
Correction for temperature ..... +	0.00778
Corrected length of l	39.70589
Diameter of the ball; d ..... —	1.55692
Length of the string l	38.54897
Semi-diameter of ball; r	0.67845
Corrected length $l+r$	39.02742

Hence expounding the formula, we have

$$\frac{\pi l^2}{8} = \ldots\ldots 983.4091$$

$$W.\ l \mp r|^2 = 5701540.0$$

$$\frac{2r^2}{5} = \ldots\ldots 0.1841$$

$$\text{Sum} \quad 5702523.5932 \text{ log.} = 6.7560660748$$

$$\frac{\pi l}{2} = \ldots\ldots 38.4665$$

$$W.\ l \mp r = 146090.3067.$$

$$\text{Sum} \quad 146129.3732 \text{ log.} = 5.1647383975$$

$$L = 39.382625 \text{ N. N. } 1.5913376773$$

which length L is that of the simple pendulum isochronal to l.

3d.

31. To deduce, from the length L, that of a simple pendulum striking seconds of time.

It is known to mathematicians, that if two pendulums vibrate in similar arcs, the times of vibration are in subduplicate ratio of their lengths. Hence, if $T = 1''$; $t =$ the time of one vibration of any pendulum; and $x =$ the length of the simple pendulum striking seconds, we have

$x = \frac{T}{c}\sqrt{L}$

Now T being = 1″ and L = 39.02361 log. 1.5915276713

$\sqrt{L}$ = log. 0.7956633386

and $\frac{1}{c}$ (Para. 17) 0.9999853 ..... log. 9.9999853900

$\frac{T}{c}\sqrt{L} = \sqrt{x}$ = 0.7956785086

x = 99.026273 Inches N. N. 1.9913670172

which quantity 99.026273 Inches is the length of the simple pendulum striking seconds in latitude 13° 4′ 12″.

35. GRAVITY determined from the preceding experiments.

If P be the length of the pendulum striking seconds in any latitude, T the time of one vibration (1″.) c the circumference of a circle whose radius is 1. g the gravity, or space a heavy body will fall through in one second of time, then

$$g = \frac{Pc^2}{T^2}$$

which being expounded by means of the preceding data, will give

$$g = 192.58693 \text{ Inches} = 16.04891 \text{ Feet.}$$

The present Experiments compared with others made at the Equator, and other parts of the world.

36. BEFORE entering into the considerations which form the subject of this article, I shall exhibit, in the following table, the results of several experiments, made in various parts of the world, divested from any hypothesis on the figure of the earth. (8)

(8) The reduction from the *French* to the *English* measure was made from Cassini's comparative scale, (*Elements of natural philosophy*, vol. 4. page 410,) which gives the *French* foot = 1.06570 *English*; or the *French* line = 0.08881 &c. of an *English* inch.

PLACES.	Latitudes ° N.	Differences	Length of Pendulum.	Differences.	AUTHORS.
	° ′ ″	° ′ ″	Inches.	Parts of Inches.	
Equator, ...	0: 0: 0		38.0948867		Bouguer.
Porto Bello, ...	9: 33: 30	9: 33: 30	39.002878	0.008011	Bouguer.
Pondicherry, ...	11: 55: 40	2: 22: 10	39.011509	0.0088681	Le Gentil.
Madras, ...	13: 4: 12	2: 8: 32	39.026273	0.014764	Present Expts.
Maillia, ...	14: 33: 56	1: 29: 44	39.043620	0.017347	Le Gentil.
Paris, ...	48: 50: 15	34: 16: 39	39.1279012	0.0835812	Varin and de Hayes.
London, ...	51: 30: 40	2: 40: 25	39.1380000	0.0007988	Graham.
Pello, ...	66: 48: 16	15: 17: 36	39.1813700	0.053370	Maupertuis.
Kreys Island Spitz-Berg,	79: 50: 0	13: 1: 44	39.200034	0.018664	Lyons.

I SHALL now consider what the computed length of the pendulum at the equator will prove, by combining any two of the lengths given here from experiment in different latitudes; and then compare these results with Mr. BOUGUER's actual determination.

34. Proceeding on the hypothesis that the length of the pendulum decreases in the ratio of the square of the sines of the latitudes; if l be the length of the simple pendulum at the equator; L, that at the pole; l, the length in the latitude whose sine is s; L that in the latitude whose sine is S, then we have the following formula, for the length of the simple pendulum at the pole, and at the equator.

$$l = \frac{S^2 l - s^2 L}{S^2 - s^2} \text{ At the Equator}$$

$$L = \frac{S^2 l + (L - l) s^2}{S^2} \text{ At the Pole}$$

Example 1.

Let the length of the pendulum at *London* be .... 39.128 = L;
That at *Madras* ..... 39.026273 = l
The sine of the latitude of *London* ..... (51° 30′ 40″) 9.8996113 = S
The sine of the latitude of *Madras* ..... (13° 4′ 12″) 9.3543799 = s.

Then we have $S^2 l$ 23.9100000
$s^2 L$ — 2.0010013

$S^2 l - s^2 L$ = 21.9089987
Divided by

S^2 = 0.3126644
s^2 = 0.3511399

$S^2 - s^2$ = 0.3615245 ..... 0.3615245

Pendulum at the equator l = 39.01658

Example 2.

The length l, at the equator, being thus found, we have, for the length at the pole:

$$8 \cdot l = 23.90625 \qquad l = 29.12800$$
$$(L - l) = 0.11107 \qquad l = 29.01693$$
$$8 \cdot l + (L - l) = 24.01553 \qquad L - l = 0.11107$$

and $24.01535 \div 0.8120644 = 29.198218 = L$ the length of the pendulum at the pole.

35. The tables at the end will shew the results of the various combinations of experiments, under eight different parallels of latitude; among which, however, I have omitted computing for the length at the pole by the four lowest latitudes combined; being too near each other, and too remote from the pole, to obtain results at all satisfactory. I did not, however, think it expedient to omit combining the results of the four lower latitudes, for obtaining the length at the equator; for the reason assigned lower down, and also, because *Manilla* and *Porto Bello* are sufficiently near to that circle, not to fear any material error in the result. This will appear from the near coincidence of the lengths thus computed with that resulting from Mr. Bouguer's experiment at the equator.

36. A circumstance occurs in these tables, which seems to claim attention; I mean the *increase* at the *equator*, and *decrease* at the pole, as the places referred to (combined with high northern latitudes) become more distant from the equator; and on the contrary, the decrease of the lengths at the equator, as the places referred to are higher than those with which they are combined.

37. Although these increments do not seem to follow any regular law, yet they evidently indicate a deviation, not to be ascribed to chance

or miscomputation, but rather to a latent discordance between the hypothesis (the increase as the square of the sines of the latitudes) and the true curve of the meridional circles. And such a discordance probably does exist, since that hypothesis is grounded on the supposed homogeneity of the earth.

38. However, the great number of combinations, which I have used, with latitudes both higher and lower than *Madras*, correct in a great measure this defect; for it appears, that the results which fall most in defect in one case, exceed also most in the other as in the instance where *Manilla* is the place referred to, where the greatest deviation is observable; for it will be found, that the mean result of the whole set for the equator coincides exactly with Mr. Bouguer's actual determination.

39. Hence I attribute Mr. Gentil's observation, "that his experiments at *Manilla* do not tally with those by Mr. Bouguer," to his not having combined them with a sufficient number of other results, in different higher and lower latitudes.

40. By taking the mean of the respective combinations, we have the following lengths, at the pole and equator.

Names of Places.	*At the Equator.*	*At the Pole.*	*Ellipticity.*
Porto Bello,....	38.98667	39.31817	$\frac{1}{117.1}$
Pondicherry,....	38.98012	39.31546	$\frac{1}{117.1}$
Madras,.....	38.98711	39.20732	$\frac{1}{111.0}$
Manilla,.....	38.99507	39.20013	$\frac{1}{107.6}$
Mean,....	38.98724	39.20829	$\frac{1}{111.7}$

41. The mean result of these operations, as well as those made at *Madras*, separately, give only a difference of $\frac{1}{16000}$ of an inch from what Mr. Bouguer has made it to be, at the equator, by actual experiments. Let us now consider, what ratio between the earth's diameters ought to re-

and I believe as near as any such operations, (without the assistance of chance) are likely to approximate; for after all, we have proceeded on a supposition that the meridians are ellipses, and if they are not, it is a matter of doubt (though by no means an impossibility) whether the differences of the diameters be, or be not proportional to the difference between the polar and equatorial forces.

47. The recording of the present experiments must depend on an opinion of the accuracy and skill with which they were made; as to the rest, investigations like the present will always be preserved to advantage; for although these trials may not be conclusive, as to any hypothesis respecting the shape of the earth, (when applied as has been done hitherto,) yet they may be considered as so many dots, serving to describe, mechanically, the curve, at the respective places where they were made; which may ultimately lead to some knowledge of its equation: and with regard to less speculative objects, it may be of some utility in several branches of practical science, such as gunnery, horologery and mensuration, to have the length of the simple pendulum determined at the spot where it is required, not from theory, but from actual investigation.

48. I shall conclude, by observing, that what precedes confirms Mr. Bouguer's determination at the equator; and that Mr. Le Gentil was mistaken, when he thought that his operations agreed better with those made at *Pello* than at the equator: I think them, however, equally accurate, and, on the whole, I am of opinion, that we may with confidence take the pendulum for *Pondicherry* at 39.01159 inches, and at *Madras* 39.026273 inches, as deduced from the present experiments.

H. C. Observatory,
1st. of June, 1809.

JOHN WARREN.

VI.

Case of the bite of a poisonous snake successfully treated.

BY JOHN MACRAE, ESQ.

To JOHN FLEMING, ESQ.

President of the Medical Board, FORT WILLIAM.

SIR,

THE disease in the human body, consequent to the bite of the serpent, from being so very rapid in its progress, has seldom afforded, to medical men, an opportunity of observing, and accurately ascertaining, its symptoms, in its more early stage; and, for that reason, a complete medical description of it, has been, as yet, a desideratum in physick.

IT has been lately my lot to have the opportunity, in my own person, of ascertaining, from my immediate feelings, the several symptoms of this disorder, in its different stages, from the moment of receiving the poison into the habit, until (when it had nearly overcome the powers of life) it was happily counteracted by the use of medicine; and my mind having been perfectly collected, (though so deeply interested in the result,) while I made my observations, they may be relied on as correct. And every communication, that may tend to elucidate a subject so little understood, and of so much importance to

fingers. This symptom, and the strong palpitation of the heart, which had become extremely disagreeable, were such as I had never experienced before; and being of so very extraordinary a nature, I began to consider what could be the cause of them. I examined the state of my pulse, and found it to be full and strong, but indicating no disposition to fever. I then began to think if it was possible that the snake could have bitten me, without my being sensible of it at the moment, and that the symptoms I felt could be the effect of such an accident. The uneasiness at my ankle still continued as before, without appearing to increase; and I recollected, that while endeavouring to kill the snake, it had once made a dart towards me, and got between my feet, but as I did not perceive it to touch me, I was unwilling to ascribe to so alarming a cause, the unusual sensations I felt; yet I could not otherwise account for them. While this reasoning passed rapidly in my mind, I was seized with a violent fit of vomiting, which at once solved all my doubts, as to the nature of my case; for having observed sickness at stomach invariably to follow the bite of a snake, in all such patients as I had had the opportunity of seeing labouring under the effects of the poison, I was no longer at a loss to determine the cause of my disorder, and I accordingly got out of bed immediately, to apply some remedy.

The first thing I did was to drink a strong mixture of brandy and water, with the view of relieving the sickness at stomach, which greatly oppressed me. At the same time, I walked briskly backwards and forwards in my room, in order to keep off the stupor, to which I knew there was so strong a tendency in this disorder. But a second fit of vomiting, more violent that the first, speedily came on; which entirely cleared the stomach of its contents, and left me in so very languid and exhausted a state, that, unable any longer to walk, I was obliged to throw myself upon

In the course of three hours from my receiving the bite, I was out of danger, but five hours had elapsed before I had entirely got the better of the effects of it. While lying on my couch, during the first three hours, I had my watch on the table before me, most anxiously looking forward to the passing time; for I thought if the poison did not overpower me within that period, that I would have every chance of recovery, from the continued use of the medicine. I was very uneasy, lest I should lose my recollection, before I had taken the medicine in sufficient quantity to counteract the poison; as those around me, in that case, from not knowing my disorder, would most probably discontinue giving it to me; yet, from an extreme unwillingness to distress my family, by a disclosure of the nature of my illness, which happily had been considered, hitherto, a mere bilious attack, I never hinted to any one the true cause of it; nor would I send for any of my friends in the place to attend me, as that would be indicating an apprehension of danger, which might prove equally alarming. For this reason, therefore, as well as from the certainty, with which I was enabled to judge, by my immediate feelings, of the effect of the alkali, I took it in much larger, and more frequent doses, than I would have ventured to have prescribed for any other person in a similar situation; and to this circumstance, of taking it in so unusually large a quantity, in so short a space of time, I have, under providence, to ascribe my recovery; for after the second fit of vomiting, I was sinking so fast, that nothing, but so powerful a stimulus, could have saved me.

The poison must have been of the most virulent nature; otherwise the very minute portion, that could have been introduced into my habit, would not have produced so immediate and violent an effect; for on examining the part, where I received the injury, on the following morning, no ap-

stimuli to excite, it follows, that the poison of the serpent is a stimulus, and of the most powerful nature, that destroys life by its excess.

The symptoms of debility which so immediately ensued, viz. the sickness at stomach, profuse cold sweat, and low pulse, are also consequent to the application in excess of other stimuli; and, according to the greater or less degree of this excess, so is the state of debility that ensues, and death follows, sooner or later, from it. There are instances recorded, where the poison of the serpent proved so quickly fatal, as in a manner to preclude the possibility of applying any remedy; but, in general, some hours elapse, from the time of receiving it into the habit, before it destroys life; and there is consequently an opportunity afforded, of counteracting its effects, when assistance is at hand. The volatile alkali has been long in use in such cases; and has been frequently administered with the greatest success; but, unfortunately, our knowledge of the disorder, consequent to the bite of the snake, has been so imperfect, and the principle upon which its cure had been accomplished, (whenever this happened,) had been so little understood, as to have produced much indecision in our practice; and this valuable medicine, therefore, has been, on many occasions, either entirely laid aside, or it has been given in such trifling doses as could do no good; and it has, in consequence, been considered as of very doubtful virtue, if possessing any. Indeed, this want of confidence prevails with respect to the efficacy of every description of medicine, in the cure of this alarming disease. But, in the foregoing case, is given a connected detail of symptoms, as they succeeded each other, from the earliest stage, with an accurate account of the operation of the alkali, from its first perceptible effect, in counteracting them; and having thus a complete history, as well of the disorder, as of its remedy, we are thereby enabled to form a

In the Tartar pill, mentioned by the ingenious Doctor PATRICK RUSSEL, as being in such estimation on the coast, for the cure of the bite of the serpent, we find arsenick is an ingredient, a stimulus of so powerful a nature, that it destroys life, on common occasions, in a very minute quantity. In this district, the natives use the stimulus of heat; it being a common practice with them, to place near a strong fire persons bitten by snakes. They also administer ardent spirits, and hot spices internally; and further compel the patient to take as much exercise as he possibly can. It is worthy of remark, that the remedies they thus make use of, from the experience and observation of ages, in countries where accidents from the bite of serpents must be particularly frequent, should tend to confirm the principle of cure I have pointed out from my case, namely, that of excitement from the use of stimuli.

It were foreign to such a communication as this, to enter into a discussion of the several opinions that have been entertained, of the nature of the poison of the serpent, and of the particular manner in which it acts, upon being received into the human body. The many experiments, that have been made with it, upon various animals, have tended only to establish the degree of its virulence in the different species of serpents; for the subjects of these experiments, being unable to communicate what they felt and suffered from the poison, whatever opinion was formed, of the manner in which it acted, is entirely conjectural; and accordingly, every writer, who has made it the object of his inquiry, has left it in the original state of uncertainty, in which he found it.

[illegible] the same would therefore [illegible] *Curcuma* [illegible] of [illegible] according [illegible] Munnu Madu [illegible] *Kuaekuma* [illegible] is corresponding with [illegible] *Chaba* [illegible] *Maricha* and [illegible]. The author of these remarks, however, [illegible] of [illegible] plants by their [illegible] inferred that although the *Gandhaka* may bear the appellation [illegible] of the [illegible] *Dokhan*.

The [illegible] of *Nagaga*, and I believe *Wulbacca* [illegible] includes *Mahaka* [illegible] corrupted from the Arabic [illegible] Camellia of the [illegible]. In *Calcutta*, it [illegible] of *Nagaga*, which is possibly meant for *Saranga*, a [illegible] the Goldan [illegible] is [illegible] in *Hindostan*.

The seed of [illegible] is used in medicine, [illegible] *Dwaa* [illegible] remarked by F[illegible].

[illegible] PHRYNIUM.

[illegible] *Anther* single, terminal on a short [illegible] ing [illegible] tube of the corolla. *Stigma* [illegible] solitary, [illegible] at the base. *Embryo* [illegible] with [illegible].

Hitherto I have found only three plants that can be referred to this [illegible], viz. LOUREIRO's *Phyllodes placentaria*, [illegible] of [illegible] and [illegible] from the late Dr. [illegible]'s garden at *Madras*. These three evidently belong to the same [illegible], and [illegible] one of [illegible] species is that from which WILLDENOW [illegible], and the other [illegible] very perfectly [illegible], viz. *geniculata* and [illegible] are unknown [illegible] descriptions [illegible] are perennial, [illegible] different [illegible] they agree particularly [illegible] the [illegible], [illegible] being almost exactly [illegible] *caps* [illegible] tuberous [illegible]; smooth, round, [illegible]

[illegible]

[illegible]

[illegible]

[illegible] Madras, and from [illegible] Botanic Garden at Calcutta, where it flowers in August, [illegible] not yet produced ripe fruit.

[illegible] roots are ligneous, [illegible] and creeping. Stems also perennial,

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

bulbs, spring the proper fibrous roots, which penetrate deep into the soil; and in some of the genera, many of them end in oblong pendulous tubers.

The *leaves*, in most of the genera, are bifarious, (pointing two ways,) their shape is very generally lanceolate,(1) or lanceolare,(2) with entire margins, and fine subulate or filiform points. The *leaf stalks*, or *petioles*, are invariably sheathing, or invest whatever is within them in form of sheaths, or tubes. From a single strong nerve, or rib, numerous, simple, delicate veins take their rise, and run to the margin, forming with the nerve, an angle of about thirty degrees.

The *inflorescence* is pretty constantly the same in each genus, but differs widely in the different genera.

All *Scitaminea* flowers consist of a superior *calyx*, an irregular, one-petalled *corolla* with double border.(3) A single *filament*, inserted on some part of the corolla; generally on the mouth of the tube, opposite to the lips, supporting a *single*, or *double anther*, which is naked, or variously appendaged. A *germ*, for the most part three-celled,(4) which, in those genera with a double anther, and whose style remains free down to its insertion on the germ, is invariably crowned with two, small, glandular bodies, (*nectaria* of KOENIG, and SETZIUS;) one on each side of the base of the

(1) Tapering equally at each end.

(2) Broadest at, or near the base, and from thence tapering to the apex.

(3) The exterior border is uniformly divided into three segments, which cannot form any good part of the *essential character*, but I am inclined to think the interior divisions may be advantageously employed therein; and it is by employing this part that I differ most from ROSCOE, whose elegant, concise work I admire much.

(4) The only exception, known to me at present, is *Globba*; there the germ is one-celled, with three seeds attached to three parietal receptacles.

[illegible] the bottom of the [illegible] style [illegible] genera [illegible] shape [illegible] in a deep [illegible] ring [illegible] anthers [illegible] supports [illegible] most of the [illegible] of the capsule.

[illegible]

[illegible]

[illegible]

1. [illegible] growing to [illegible] of the corolla, above spread [illegible] *Capsule* 3-celled, many-seeded.

2. [illegible] *Style* growing to [illegible] of the corolla, above [illegible] *Capsule* [illegible].

[illegible]

3. [illegible] *Corolla* with interior border 3-parted, and [illegible] *Capsule* 3-celled, many-seeded.

4. [illegible] *Corolla* with interior border 3-parted. [illegible] *Capsule* 3-celled, many-seeded.

5. [illegible] *Corolla* with interior border 3-parted. [illegible] *Capsule* 3-celled, many-seeded.

6. [illegible] *Corolla* with interior border [illegible] *Capsule* 3-celled, many-seeded.

7. [illegible] *Corolla* with interior border [illegible] *Capsule* 3-celled, many-seeded.

8. [illegible] *Corolla* with [illegible] *Capsule* 3-celled, many-seeded.

[illegible]

9. ALPINIA. *Corolla* with irregular borders inflexiblate. *Anther* naked. *Capsule* 3-celled, many-seeded.

10. CANNA. Filament long, slender, incurved, with tubular winged base. *Capsule* one-celled, *receptacle* parietal, *seeds* many.

1. CANNA.

GEN. CHAR. *Anther* single, attached to the edge of the petal-like filament. *Style* spatulate, growing to the tube of the corolla. *Stigma* linear. *Capsule* 3-celled, 3-valved. *Seeds* several, naked.

1. CANNA *indica*. *Linn. sp. pl. ed. Willd.* 1. 3.

Leaves ovate-lanceolate. Segments of the inner border of the corolla lanceolate, and bidentate.

Kuli-tamara of the *Telingas*.

Kalu-kela, *Rheed. mal.* 1. *t.* 46.

Cannacorus *Rumph. amb.* 5. *t.* 75.

THE red and yellow are common in every garden over *India* and in flower all the year. The parts of the corolla are exactly alike in both. The yellow variety of the *Flores Keppeanæ*, *C. lutea* of R. Brown, must therefore be different, as the inner limb of the corolla is tripartite.

CANNA INDICA.

Kulukella Rumph. Dec. Bracteatum Plumeg.

Hind. Sachejana, sarjapat.

Beng. Sachajaba, [illegible]

Telin. Gulab [illegible]

Malay. [illegible]

[illegible] of *India* plants [illegible] of the *Indica*. [illegible] Mal[illegible] of [illegible] that in *Bengal* [illegible] *Sanscrit* [illegible] *Tamul* [illegible] appears to have deduced [illegible] *Sanscrit* [illegible]. But the word [illegible] corresponds to the [illegible] *Burmese* [illegible] [illegible] of India [illegible] from the typical [illegible].

numerous, erect, or oblique, according to their place in the clump; (for they grow in tufts, many springing from the same root;) quite simple, polished, deep green, jointed: lower joints considerably swelled; general height from 6 to 8 feet. *Leaves* bifarious, short-petioled on their sheaths, lanceolate, polished, from 6 to 18 inches long. *Inflorescence* long, slender, curved, dichotomous, terminal *spikes*. *Flowers* rather small, pure white, inodorous. *Calyx, corolla, &c.* as in the genus.

3. PHRYNIUM *capitatum*. *Linn. sp. pl. ed. Willd.* 1. 17.
Stemless. Leaves radical.
Phyllodes *placentaria*. *Loureir. Cochinch.* 17.
Naru-kila. *Rheed. mal.* 11. *t.* 34.
Cadali of the *Bengalese*, which also signifies a plantain.

A NATIVE of *Bengal*, and like the former species, thrives best in a wet soil; and flowers about the beginning of the rainy season.

3. HEDYCHIUM.

GEN. CHAR. *Corolla* with long slender tube; both borders three-parted; inner resupinate. *Anther* double, naked. *Capsule* 3-celled. 3-valved. *Seeds* numerous, arilled.

1. HEDYCHIUM *coronarium*. *Linn. sp. pl. ed. Willd.* 1. 10. *Curt. Bot. Mag.* 708. *Retz. obs.* 3. 73.
Gandsulium. *Rumph. amb.* 5. *t.* 69. *f.* 3.
Gooruk-nadtah, also Dulala-champa of the *Bengalese*

I HAVE only seen this most beautiful plant in its cultivated state, though a native of various parts of *India*; the *Malay Archipelago*, &c. It rises with a straight, herbaceous *stem*, furnished with alternate, bifarious, lanceolate *leaves*; and a terminal, oblong, compactly imbricated *spike*, of very large, pure white, exquisitely fragrant *flowers*, which continue to expand in succession, during the greater part of the rainy season.

[illegible] Retzius [illegible] I have long inclined to consider the genera of *Kampferia*, [illegible] in being herbaceous, in the long tubular tube of their corolla, [illegible] the borders being three parted, with a little segment or [illegible], [illegible] chiefly in the structure, and contents of their germen.

In the following particulars they differ, *Hedychium* being distinctly with terminal inflorescence; while in *Kampferia* all the parts [illegible] are scaleless, [illegible] leaves, and [illegible]. In the latter, the inner border of the corolla is [illegible], that is, the large and [illegible] uppermost, the two smaller under it, having the filament between, with the two medicifera [illegible] double anther on the [illegible] side, [illegible] two-lobed, and finally having a crest [illegible]. These weighier reasons, I am now inclined to consider [illegible] distinct genera. The inverted position of the stamen, and inner border [illegible] seem chiefly [illegible] the [illegible] of the anther.

[illegible]

[illegible] Corolla [illegible] long [illegible] three parted, [illegible] *Corolla* bell-shaped, [illegible]

[illegible] genus, [illegible] natural. The plant that [illegible] the [illegible] have all [illegible] their [illegible] and herbaceous [illegible] the other three [illegible] the superior [illegible] equally divided [illegible]. The tube of the [illegible] and slender; the [illegible] of the [illegible] wearing to [illegible] *Alpinia*, [illegible] two-lobed, and more [illegible] than

any other part. The characteristic crest of the double anther, large and bifid, or bidentate. KŒNIG's *nectarial bodies* subulate. The *stigma* infundibuliform; and the *germ* 3-celled, with many seeds in each, attached to the axis. The ripe *seed vessel* has not been seen, so rarely do they arrive at that state; I cannot therefore say whether the seeds are arilled, or naked.

1. KÆMPFERIA *Galanga*. *Linn. sp. pl. ed. Willd.* 1. 15.

Leaves sessile, subrotund. Spikes central. Upper segments of the inner border of the corolla oval.

Sonchorus. *Rumph. amb.* 5. *t.* 69. *f.* 2.
Katijula-kelengu. *Rheed. mal.* 11. *t.* 41.
Alpinia *sessilis*. *Retz. obs.* 3. *p.* 62.
Chandra-mula of the *Bengalese*.

I HAVE only found this plant in its cultivated state. KŒNIG found it wild in the vicinity of *Malacca*. In *Bengal* it blossoms during the rainy season.

SIR JOSEPH BANKS has been so kind as to ascertain that the dried root of this plant is unknown to the druggists in *London*.

Note by Dr. CAREY.

"This plant, which is said to be very common on the mountainous districts beyond *Chatgong*, "is called *Camala*. I find on further enquiry, that it is cultivated by the *Jumma Mogs*, and by "them brought down and sold in the markets, under the above name, to the people of *Bengal*, "who use it as an ingredient in their betle."

2. KÆMPFERIA *rotunda*. *Linn. sp. pl. ed. Willd* 1. 15.

Leaves oblong (coloured.) Spikes radical, and before the leaves. Upper segments of the inner border of the corolla lanceolar, acute.

Malan-kua. *Rheed. mal.* 11. *t.* 9.
Bhúchampaca. *Asiatick Researches.* 4. *p.* 242.
Bhúchampac, or Bhúichampa of the *Bengalese*.

[illegible] of various parts of *India*. In *Bengal* it blossoms [illegible] the rainy season, when the plant [illegible] of leaves. See Sir W. Jones's [illegible] description of this [illegible] plant, above quoted, under the [illegible] of the *Chitchamburi*.

KAEMPFERIA ROTUNDA.

This plant [illegible] Gronov. Kitchen [illegible] the spike, joined with a [illegible] of the flowers to the *Malabar* language. Another denomination [illegible] according to [illegible] is [illegible] signifying [illegible] ginger.

[illegible] and [illegible], which is composed [illegible] *Sanscrit* and [illegible] authority for it is found in [illegible] language, [illegible] following [illegible] are added; *Chamrajuvapa*, *Sindhu* and [illegible]. The first of these denominations, that the flower is of the colour of copper, [illegible] to the purple hue which the blossom of this *Kaempferia*. *Note by Mr. Roxburgh.*

2. *Kaempferia angustifolia*, R.

Leaves radical, lanceolate. Spike central. Upper two segments of the inner border of the corolla linear-oblong, obtuse.

Cayan beera of the Hindoos.

It grows in *Bengal*, where it blossoms during the rains. Dr. [illegible] informs me that it is known amongst the native gardeners by the name *Madima-nibishe*, and used as a remedy for coughs, for which purpose a small quantity of the root is mixed up with their *Betle*.

3. *Kaempferia pulchra*, R.

Leaves petioled, oval-lanceolate. Spike central. Upper two segments of the inner border of the corolla obovate, obtuse [illegible]

Kaempferia [illegible] *Kaempf. amoen.* t. 69. f. 1. [illegible] wish to [illegible] *Mr. Roxburgh. Rheed. mal.* [illegible] t. 1. It although [illegible] by Linnæus for *Curcuma* [illegible], a plant I have never [illegible] but it; and again by Roscoe for the *Kaempferia* [illegible] seems to differ from our plant in the shape of the leaves, and [illegible]

[illegible] of *Sumatra*. In this garden it flowers in July and August

5. CURCUMA.

Gen. Char. *Corolla* with both borders three-parted. *Anther* double, base bicalcarate. *Capsule* 3-celled. *Seed* numerous, arilled.

The plants of this genus, are the most easily distinguished of all the *Scitaminean* tribe; *Globba* not excepted. The exact uniformity of the double crestless, calcarate anther, is alone a sufficient mark to know them by. But unfortunately, this uncommonly great similarity extends to almost every other part; which renders it so difficult to distinguish the species,* that without the aid of colour, I should despair of making their specific characters discriminative. From daily habit I find no difficulty in recognizing them, yet it is by no means easy to find words that will convey that knowledge to others.

GENERAL DESCRIPTION.

In this family, as well as in the other herbaceous genera, the root is biennial, and consists of what I shall call *Bulbs*, *Tubers*, and *Fibres*. The former are, during the first year, like other bulbs, formed in the centre of the bases of the sheaths of the leaves; and may, during this period, be called phyllophorous receptacles. These *bulbs* have on their opposite sides, a vertical row of *buds*, corresponding with the number of the bifarious leaves, and sheaths, (there being one in the axil of each,) which grew on the bulb. From these buds, or eyes, issue the *palmate tubers*, which proceed nearly horizontal, in opposite directions, and branch out, more or less, according to the nature of the plant, &c. From the lower part of the bulbs, the fibres, or genuine roots, chiefly spring; these are strong, thick, long fibres, with numerous small fibrils from their sides; penetrate deep

* I say species, because their disagreements, or marks by which I shall attempt to discriminate them, are, so far as my experience goes, invariable; continuing unchanged year after year.

into the soil, in various directions; and, in by far the greater number of the species, if not in all, several of them terminate in a single, oblong *tuber*. These are invariably less deeply coloured, and less fragrant than the ovate bulbs, and palmate tubers of the same plant. In various parts of *India*, the natives prepare, from the tubers, and from no other part, a very fine, pure white *starch* or *fecula*, which they use medicinally, and as an article of diet. It is every way like what is met with under the name *arrow-root*; and the process for obtaining it exactly as described by Dr. WIGHT, for obtaining that substance from the roots of *Maranta arundinacea*. That followed by the *Malays*, is mentioned by RUMPHIUS in his *Herbarium Amboinense*: 6. P. 171.

As the above described parts lie dormant in the ground, the whole of the cool season; analogous to the winter in *Europe*; and on the approach of the rains, the buds on the opposite sides of the bulbs, which had remained unproductive during the first year, (that of their formation,) and on the apexes, rarely the alternate buds, sometimes found in two rows on opposite, (upper and under) sides, of the palmate tubers; begin to swell, and produce the plants of the advancing season, which perish on the approach of the winter, &c. In no instance have I found the pendulous tubers productive. They seem solely intended by Providence, for the use of man.

It may be proper to observe, that in the descriptions, and figures of the roots of the plant of this genus, we take when in their most perfect state; that is, during the winter, or cool season, when no other part exists.

In all the species, the *leaves* are radical; as it is only their sheaths that form the resemblance of a short *stem*. They are *linear*, and herbaceous

gus; making their appearance with the first showers in April, or May; and perish about the beginning of the cool season in November.

The *inflorescence* is constantly a simple, erect *scape*, of a few inches in length; either lateral, that is, rising from the root distinct from the leaves, and generally with or before they appear; or central, that is springing from their centre, when they have attained their greatest luxuriance; supporting, in both cases, a loosely imbricate, simple, subcylindric, erect, *comose spike*. The *coma* is composed of more highly coloured *bractes* than those of the body of the spike, and they are for the most part, if not always, sterile. The flower-bearing *bractes* which surround the body of the spike, are nearly alike in all, and have their lower margins united to the backs of the lower half of the next two immediately within, and above; forming pouches for the flowers, of which there are generally three, four, or five in each, expanding in succession; and are mixed with some small proper bractes, which help to form the fascicle. The *flowers* are more or less yellow in all; the two upper segments of the interior border are confined, in an erect, or somewhat incurved position, by the conical, acute apex of the upper segment of the exterior border; these three form a vault over the anther and stigma, giving to the whole the appearance of a ringent corolla. The *lip* or lower segment is large, more highly coloured, and generally emarginate. The *filament* short, and broad; standing between the two superior segments of the inner border opposite to the lip. *Anther* double; the lobes separated by a deep groove, through which the style passes; the lower end of each lobe ends in a large conspicuous *spur* which for these twenty years past, I have considered the *essential character* of the genus. *Style* filiform. The *nectarial bodies* which embrace its base, are here subulate. The *stigma* is somewhat bilabiate, and infundibuli-

form and generally ciliate. The *germ* is superior, 3-celled, with numerous seeds in each, attached to the axis. This genus, like other plants abounding in other means of extending, or continuing the individual, very rarely ripen their seed; when they do, the progress is rapid, three or four weeks being the usual time between the flower and seed. The *capsule* is oval, smooth, pale straw colour, thin, and nearly pellucid, 3-celled, but there is no regular division into valves. When the seeds are ripe, the elasticity of the segments of the arils bursts the vertex into various portions, from whence the seeds are soon expelled, by the elastic power of the aril. *Seeds* several in each cell, arilled, shape various, but the most prevailing is oblong. *Aril* cut to the very base, into several, slender, unequal, white, fleshy segments; which unite to the seed round the umbilicus. *Integuments* two: *exterior* spongy, with highly polished, slippery, light brown surface: *interior* membranaceous. *Perisperm* (*albumen* of GÆRTNER,) pure white, hard, but friable, and occupies the lower half of the seed. *Vitellus* clearer, but less white, and of a harder, and tougher texture than the albumen, occupying the upper half of the seed, and is particularly fragrant. *Embryo* length of the seed, tending to be clavate: *Radicle* minute, resting immediately over the umbilicus.

SECT. I. *Lateral, appearing before or with the leaves.*

1. Crocus *Zedoariæ* R.

Bulbs small, and with the long palmate tubers inwardly yellow.

Leaves broad-lanceolar, subsessile on their sheaths, sericeous underneath; the whole plant green.

Amomum *Zedoaria*. *Linn. sp. pl. ed.* [illegible]

Zedoar, *Zedwar*, or *Zedoar*, of the *Arabians*.

Jungh haldi, or *Bun-Haldi*, of the *Bengalese*.

A NATIVE of various parts of *India*. Flowers during the hot season, April and May, when the plant is destitute of leaves; soon after they appear. The dry root agrees pretty well with the drug known in *England*, by the name *Zedoaria rotunda*.

CURCUMA ZEDOARIA.

Arab. Jedwar or Zedwar (Gedwar of *Avicenna*).
Sans. Nirbisi, Apavisha, Vishahi &c.
Hind. Nirbisi, Nirabisi.
Marhat. & *Cars.* Nirbisi.
Beng. Banhaldi.
Malab. Cuwa.
Malay. Tomon.

As the root is stated to agree pretty well with the round zedoary of the shops, the *Arabic* synonyms are probably correct. GROSSIUS, in his alphabet of *Tibet* (p. 447), remarks the correspondence of the *Indian Nirbisi* with the Zedoar or Zedoary; and the author of the *Mohheet Uzzufer* also furnishes the *Hindi* name, (whence the corresponding *Sanscrit* is concluded,) as the equivalent for the *Arabick* appellation of Zedoary. The Sanscrit term implies that the drug is used as an antidote to poison. The *Malabar* and *Malay* names are given by *Van* RHEEDE and RUMPHIUS for Zedoary; and their descriptions are cited by WILLDENOW for this plant, but appear to suit better with the next species of *Curcuma*. If the drug be not the true Zedoary, the synonyms must be transferred to some other plant; except perhaps the *Bengalese* appellation, which was furnished by natives from the inspection of this plant. *Note by the Editor.*

2. CURCUMA *Zerumbet*. *R. Ind. pl.* 3. No. 201.

Bulbs small, and with the palmate tubers pale straw colour. Leaves green-petioled, broad-lanceolar with a purple cloud down the middle. Flowers shorter than their bracts.

Catchur, Cachura, Cachoramu &c. of the *Hindus*, and *Telingas*.
Sat'hi, or Sotee of the *Bengalese*.
Kua. *Rheed. mal.* 11. *t.* 7.
Zerumbed. *Rumph. amb. b. t.* 68.
Amomum *Zerumbeth*. *Retz. obs.* 3. 55.

A NATIVE of various parts of *India*. Flowering time the hot season, before the leaves appear.

The pale colour of the roots; crimson coma, and ferruginous crack down the centre of the leaves, which is a constant mark in this elegant species, readily point it out from every other, which I have yet seen.

The dry root appears to be the *Zedoaria* of the shops in *England*.

CURCUMA ZERUMBET.

Kon. [illegible] Common. Hindu.
Arab. Zerumbad.
S[illegible] Sathi.
[illegible]
Bengal. [illegible]
[illegible]
Bhara [illegible]
Or. [illegible]
Malab. [illegible]
Malay. [illegible]

The root of this species has been ascertained to be the Zedoary of the druggists in *London*. The *Malay* and *Malabar* synonyms are produced by Rumphius and Van Rheede, whose figures and descriptions appear to agree with the plant.

There is some confusion in [illegible] the *Hindu* physicians, concerning the *Sanscrit* and *Hindi* names which have been blended [illegible] and drug. They notice a supposed species of turmerick under the denomination of [illegible] which the Color of the *Bhara pracha* idea this the *Arabian* [illegible] making the *Ambahaldi* to be the same with the *Sathi*. But the *Indian* [illegible] as equivalent to *Carpúrica*, which is the *Carpúra haridrá* of [illegible] authors, but is called *Cachora* by others, from the *Sanscrit Cachuraca*, for so they read the name. The *Cachora* or *Cachóra* is according to *Persian* writers on Materia Medica, the *Hindi* name of their *Zerumbad*. Garcias, and other [illegible], Rumphius, have in like manner stated *Cachora* to be the name by which Zerumbet is known in *Guzerat*, *Canara* and other parts of the *Dekhin*, and that actually in those provinces is the vernacular name, which corresponds with the *Sanscrit Cachóra*. If then this root be really (as it [illegible] be doubted) the species of Zedoary called Zerumbet, the *Sanscrit* and *Arabick* synonyms [illegible]. *Note by the President.*

3. CURCUMA *Cassia* R.

Bulbs ovate, and with the palmate tubers inwardly bluish, (*cassia*.)

Leaves lanceolar, petioled, a deep ferruginous-purple cloud down the middle, which penetrates to the under side; every other part green.

Nilkunth'ha, or Kálá-haldí, of the *Bengalese*.
Tomon-itam. *Rumph. amb.* 5. *p.* 169.

A SMALL species, a native of *Beagal*, where it blossoms in May; soon after the leaves make their appearance. The inward colour of the root, more or less blue, as the vernacular name implies; and the deep ferruginous purple stripe, down the centre of the leaves, are marks sufficiently strong to know it by. The petioles, and sheaths are green, the scapes lateral; the fertile bractes ferruginous green; the coma a deep lively purple; the exterior border of the corolla is also purple; and the interior yellow.

Note by Dr. CAREY.

The *Hindus* bruise the roots and apply them to remove pain or swelling of the joints.

4. CURCUMA *aeruginosa*. *R.*

Bulbs ovate, and with the numerous incurved palmate tubers inwardly æruginous. Leaves petioled, broad-lanceolar, above the middle a faint purple, evanescent cloud on the upper surface only; every other part green.

A VERY stately sepcies; introduced into this garden from *Pegu*, by Dr. CAREY. Here it blossoms in May, immediately after the leaves appear. It is distinguished from all other *Curcumae*, by the internal æruginous colour of the bulbs, and palmate tubers; while its numerous, pendulous, oval tubers are inwardly of a pale pearl colour. The comose lateral spike, is in this, as in the other species. The exterior border of the corolla rose-coloured; the interior deep yellow. The smooth leaves are from 2 to 3 feet long, their petioles, and sheaths about as much, making the whole height from 4 to 6 feet.

[illegible]

[illegible] from [illegible]

Bulbs one inch in diameter, copious, [illegible] pale [illegible] grapes, and leaves [illegible] red with a faint reddish [illegible] underside of the upper surface of [illegible].

A native of Tangier. Flowers in April and May. By attending to the pale yellow [illegible] and to the rusty-reddish sheath of the scapes, and [illegible], and to the fringe which runs down the middle of the [illegible] leaves, this species may be readily [illegible]. When the bulbs are old [illegible] through [illegible] apparently in the [illegible] appearance [illegible]. The [illegible] few, but [illegible] exterior [illegible] and [illegible] yellow [illegible] the tender [illegible] of the [illegible] leaves, all the [illegible] and of a [illegible] bright [illegible] colour [illegible] where the [illegible] of the [illegible] is about [illegible] inches.

b. Subcoeruleum [illegible]

Bulbs [illegible] with the [illegible] tubes [illegible] colour [illegible] pale [illegible] of the [illegible] of the [illegible].

A native of [illegible] flowers early [illegible] in [illegible] and [illegible] grained [illegible] belonged to a native [illegible] brought [illegible] this garden [illegible] abundant, and [illegible] in May [illegible] from the centre of the leaves, in [illegible]. The [illegible] internally very [illegible] and [illegible] the sheaths of [illegible], and [illegible], as well as the [illegible], and the [illegible] the nature of the leaves have given a [illegible] throughout.

[illegible]

Bulbs [illegible], ovoid, inwardly pale subfuscous [illegible]

pale pink: coma copious and rosy. Leaves petioled, lanceolar, every part green.

For this large, uncommonly elegant species, we are indebted to Mr. Felix Carey, who found it in *Pegu*, and sent plants of it from *Rangoon* to this garden; where they blossomed in May last: about the same time of the year the young foliage begins to appear. The root, so far as we have yet seen, consists of very large, oval bulbs, inwardly of a pale ochraceous colour; no palmate tubers, but many of the oblong pendulous kind, which are inwardly white, and penetrate very deep into the earth. The leaves very large; petioles and sheaths included, from five to six feet high; colour of every part thereof uniform green, except in those which appear first in the season; these have a faint ferruginous cloud from the middle up the centre of the upper surface only. The spikes are uncommonly large, and elegant. The flowers numerous, with the exterior border of the corolla pink, and the interior yellow.

8. Curcuma *leucorhiza*. *R.*

Bulbs ovate, palmate tubers long, and spread far, both sorts inwardly pale straw colour. Leaves petioled, broad-lanceolar smooth, uniform green in every part. Spikes few-flowered, with coma as long as the fertile portion.

Common Poeti. *Rumph. amb.* 5. *p.* 169.

A native of the forests of *Bahar*. From *Bhaglepúr* Mr. Glass, the surgeon of that station, sent roots to this garden, under the name *Tecour*, (*Tikhur*) and observed that it is not cultivated, but grows in the forests to the southward of that place. The process, he says, for obtaining the flour called *Tecour* is as follows. "The root is dug up, and "rubbed on a stone, or beat in a mortar, afterwards rubbed in water "with the hand, and strained through a cloth: the fecula subsides, the "water is poured off, and the fecula dried."

This plant grows freely in the botanic garden, and flowers in M[illegible]. Here the palmate, or horizontal tubers, are particularly straight and long: they run far, and very deep in the earth. Their inward colour, as well as the bulbs, very pale ochraceous yellow, almost pure white. Pendulous tubers numerous, oblong, inwardly pearl-white. Leaves broad-lanceolar, uniform green; about 3 feet long; whole height of the plant from [illegible] to 3 feet. Spikes lateral, the inferior fertile portion not longer than the rosy coma. Flowers length of the bractes; exterior border slightly tinged with pink: inner yellow.

From *Chittagong*, Mr. McRae, the surgeon of that station, sent me the living roots of this plant, (or of one so very like as not to be distinguished in their present state,) under the name *Cachur*, and observed that from the roots the powder called *Tikhur* is obtained. See Mr. Colebrooke's note on the next species, *C. angustifolia*.

9. Curcuma *angustifolia* R.

Bulbs oblong, with pale oblong, pendulous tubers only. Leaves petioled, narrow lanceolar. Flowers longer than the bractes.

Tikher of the *Hindus*.

Found by Henry Colebrooke Esquire, in forests from the banks of the *Sone*, to *Nagpur*, and by him introduced into the botanic garden at *Calcutta*, where it flowers in May, June, and July. The leaves make their appearance about the same time and decay about the beginning of the cool season, in November.

It has now been seven years in this garden; and it has not been observed that it ever produces any of the palmate tubers, so common in the other species; but abounds in pendulous tubers, which furnish that fecula, or starch called *Tikhur* or *Ticar*, which is sold in the markets at *Benares*

&c. and is eaten by the natives. In this garden there is another species, or variety, received from *Travencore*, which has not yet flowered. In that country the natives prepare a very beautiful pure starch from its pendulous tubers, like that of *Maranta arundinacea*, (*Arrow-root*,) and *Tacca pinnatifida*, which forms a very considerable part of their diet. It is more than probable that all those pendulous tubers, so common in this genus, abound in a similar fecula.

CURCUMA ANGUSTIFOLIA.

From the tubers of the root of this plant and of *Curcuma Leucorrhiza*, *Tikhar*, a sort of starch or flour like *arrow root*, is prepared by a very simple process. The *Khersees*, one of the tribes of mountaineers inhabiting the forests of the *Fin Phyu* mountain, use the following method, according to the information which I received when traversing those forests. The roots are ground, and water is added in considerable quantity. The starch or flour settles at the bottom of the vessel; and, the water being then poured off, the starch is dried in the open air. From eight parts in weight of the root, one part of starch or flour is obtained. It is said to be commonly bartered by the *Khersees* south of the *Sone* for an equal weight of salt.

Having reason to believe, that the same sort of starch or flour is also obtained in the district of *Chatgaon*, I applied to Mr. M'Donald, surgeon at that station, and received very satisfactory information. The powder obtained at *Chatgaon* from the roots, is well known by the name of *Tikhar*; and the plant itself is there called *Phaleps* and *Sacchi*. Judging from the specimens of the leaves and roots, which were received from Mr. Macrae, I have little doubt that the plant is allied to this species, and probably belongs to the kindred one *C. Leucorrhiza*. The powder, prepared from the root, is considered by the natives at *Chatgaon* as an excellent restorative in cases of consumption; and a preparation of it, in the form of a sweetmeat, is sold in the market.

I shall only add, on the subject of this nutritious powder, that it is very similar to the powder which is obtained in *America* from the roots of *Maranta arundinacea*, and which is known in *Europe* by the name of *Indian* arrow root; and there is reason to believe, that other plants of the same natural order afford a similar produce.

In regard to the *Asiatic* names of the plant and of its produce, I am unable to add any well ascertained synonyma to the received name of *Tikhar*. It is unnoticed under this denomination in the works of *Hindu* and *Mahommedan* writers in the Malayan, the *Indian*, and the name of *Cachéry* by which the plant is distinguished in *Chatgaon*, properly belongs to the *Zerumbet*, (*Curcuma Z.*) *Note by the President.*

SECT. 2. *With Spikes central.*

10. CURCUMA *longa. Linn. sp. pl. ed. Willd.* 1. 14. *Retz. obs.* 3. 73.

Bulbs small, and with the numerous, long, palmate tubers inwardly deep orange-yellow. Leaves long-petioled, broad-lanceolar, uniform green.

Manjella-kua. *Theod. mat.* 11. *t.* 11. *bad.*

Curcuma. *Gmelin.* 2. *p.* 162. *t.* 67.

A common *Curcuma. Gmelin.* and *Jacq. Hort. Vind.* 3. *t.* 4.

Haldi, Hal dru, or Haridra of the *Hindus*, and *Bengalese.*

CULTIVATED very generally over the southern parts of *Asia*; where indigenous I cannot say.

CURCUMA LONGA.

Malajolla-Kua, RHEED. Cuning. Cunjet. RUMPH.
Sans. Haridrá, Pítá, Canchani, Gauri &c.
Hind. Hálli, Haladi, Haldrá, Pitrag.
Beng. Helud, Haldra, Pitras.
Or. Haladi.
Carn. Arisin, Arisin.
Telug. Pásupú.
Guz. Haradul.
Marhat. Halad, Haladi.
Penjab. Halad, Haradra.
Gabbr. Lyadar.
Pers. Zerd-chóbeh, Zerd-chób (Darnard *Garcias.*)
Arab. Urvkus sa'fr, Urukus's'afighin (Carcuma *Asiconna.*)
Malab. Manjella-cuva RHEED. (Manjella Coua RUMPH.)
Malay. Cunjet RUMPH. Cunhit, ROWISON. Cunhir H. Cunin R. [illegible] H.

The botanical appellation of the genus has been taken from a supposed *Arabick* name of the species, which came into use as a denomination of the drug, upon the authority, as it should seem, of the *Latin* version of AVICENNA. The original term, however, which is *Curcum*, signifies, not turmeric, but saffron. It is *Persian* according to RICHARDSON; *Arabick* in the dictionary of GOLIUS and MEYERNICK; *Hebrew* in PARKHURST's lexicon; but is *Syriack* according to the author of the *Ikkhsensil aniyek.* It probably is derived from the same source with the *Sanscrit Cunchuma*, with the *Greek Crocus* and *Crocon*; and with the *Latin Crocus* and *Crocum*; all signifying saffron: an affinity of names which had been already remarked by RUMPHIUS.

13. CURCUMA *montana*. *Co-ne. pl.* 2. *No.* 151.

Bulbs conic, with pale yellow palmate tubers. Leaves short-petioled, oblong. The whole plant uniform green, except the rosy coma of the spike.

A NATIVE of the vallies amongst the *Circar* mountains, and blossoms during the rains. The exterior border of the corolla very pale pink; the point of its upper segment broad, and rather obtuse; in most of the other species it is acute.

14. CURCUMA *reclinata*. *E.*

Bulbs fusiform, with scarce any palmate tubers, but many straw coloured, oval, pendulous. Leaves petioled, oblong, reclinate.

A NATIVE of *Hindostan*. Blossoms during the rains. Is the smallest of the genus which I have yet seen. The spike purple throughout; the flowers of the same colour, except a small tinge of yellow on the centre of the lip; and the sheaths of the leaves tinged with red.

BESIDES the foregoing fourteen species, there are in the garden several more, of varieties, which have been lately introduced, and have not yet flowered. One of them with an aeruginous root, found by Colonel HARDWICKE in the *Duab*. One or two from *Malabar*, said to be sorts of *Arrow root*, and two or three introduced by Dr. CAREY from *Pegu*; making in all about twenty species in this garden.

6. AMOMUM.

Gen. Char. Corolla with interior border unilabiate. *Anther* double, surmounted with an entire, or lobate crest. *Capsule* 3-celled, 3-valved. *Seeds* many, arilled.

As this genus now stands, it is a good, and natural one. The plants belonging to it, of my acquaintance I always mean, are but few. They have creeping, jointed, perennial, tuberous *roots*, with numerous, strong fibres

from, which d deep into the soil. Their *stems* are at least biennial, invested in the sheaths of the bifarious *leaves*. The *inflorescence* uniformly radical *spikes*, rather loosely imbricated; with one-flowered bractes; and either a hornlet, or glandular enlargement, between the base of the filament, and insertion of the lip, as in most of the *Alpinias*. The capsules are 3-celled, 3-valved, and contain many seeds, enveloped, while recent, in a soft gelatinous aril, which vanishes, or is scarce discernible when dry. The embryo subclavate, and furnished with both a perisperm, and vitellus.

1. Amomum *Cardamomum*. *Linn. sp. pl. ed. Willd.* 1. 8.

Leaves short-petioled, lanceolar. Spikes even with the earth, lax. Bractes lanceolate, acute. Lip with anterior margin 3-lobed. Crest 3-lobed.
Cardamomum minus. *Rumph. amb.* 5. *t.* 60. *f.* 1.

A native of the *Malay Islands*; from *Sumatra* Dr. Charles Campbell sent plants to this garden, where they blossom during the month of May, just before the rains begin. To the taste the seeds are agreeably aromatic, and are used by the *Malays* as a substitute for the real *Cardamom* of *Malabar*.

2. Amomum *angustifolium*. *Linn. sp. pl. ed. Willd.* 1. 8.

Leaves broad-lanceolate. Spikes elevated, linear-oblong. Bractes oblong, rather pointed. Lip obovate-cuneate, entire. Crest three-toothed.
Amomum *angustifolium*. *Sonnerat's voyage*. 2. 242. *t.* 137.

A native of *Madagascar*. From the *Mauritius* Captain Tennent brought it to this garden, where it blossoms during the cool season. The flowers possess a considerable share of spicy fragrance, and are showy; the exterior border of the corolla, and superior bractes being red, and the large lip yellow.

7. ZINGIBER.

GEN. CHAR. *Corolla* with interior border unilabiate. *Anther* double, crowned with a single (horn-shaped,) curved beak. *Capsule* 3-celled, 3-valved. *Seeds* many, arilled.

THE plants, which fall under the above *essential character*, further differ from the *Amomums* in being herbaceous: (whereas in that genus they are all, at least biennial.) Their inflorescence uniformly radical, or terminal spikes compactly[1] or openly[2] imbricated with one-flowered bractes. To render the specific characters of the different species more concise, I have arranged those with radical spikes in one section, and those with terminal in a second.

SECT. 1. *Spikes radical.*

ZINGIBER *officinale*. *Roscoe in Trans. of Linn. Soc.* 8. 348.

Leaves linear-lanceolate. Spikes compact, strobil form, elevated. Bractes acute. Lip 3-lobed.

Common Ginger.
Amomum *Zingiber*. *Linn. sp. pl. ed. Willd.* 1. 6.
Ischi. *Rheed. mal.* 11. *t.* 12.
Zingiber majus. *Rumph. amb.* 5. *t.* 66. *f.* 1,
Ada, or Adrac of the *Hindus*, and *Bengalese*.

A PLANT too well known, to require any further description.

ZINGIBER OFFICINALE.

Inschi. RHEED. Alea. RUMPH.
Sans. A'rdraca, A'rdra, S'ringavéra.
Hind. Adrac, Adarac, A'dá, A'd.
Beng. and *Or.* A'dá.
Turk. A'd.

---

(1) As in *officinale*, *Zerumbet*, *Cassumunar*, and the two with terminal spikes.
(2) As in *squarrosum*, *roseum*, *rubens*, and *ligulatum*.

Guzr. Adu.
Cashm. Aduru.
Penjab. Adarac. Adra. Adi.
Marhat. Alé.
Cash. Alli.
Teleng. Allum.
Arab. Zenjabil.
Malab. Alé, Inchi. Rheed. Imji. Rumph.
Malay. Halya, Alea. Rumph. Alia. Howison.

Among the *Sanscrit* synonyma of ginger, *Sringavéra* (signifying horn-shaped,) or, as it is pronounced in some places, *Sri-gabéra*, has a marked affinity with the Greek Ζιγγίβερις, the *Latin* Zingiber, and even the *Arabick* Zenjabil; as well as with all the names which the drug obtains in the various languages of *Europe*. This affinity of the *Arabick* and *European* names had been long ago remarked by Garcias. Its origin is now traced to the ancient and learned language of *India*.

The plant and fresh root are in *Hindi* called *Adrac* and *Adá* from the *Sanscrit Ardraca* and *Ardra;* and the dry root is named by most *Indian* nations *Sonf'h* or *Sunf'h* from the *Sanscrit S'unt'hi* or *S'unf'hi*. The etymology of these terms seems to indicate the contrast of wet and dry; for such is the radical sense of the words *Ardra* and *S'unf'h:* but *Sanscrit* grammarians explain the first as alluding to the moisture which ginger induces on the tongue; and the other as indicating the virtue which it is supposed to possess of drying up phlegm. *Note by the President.*

2. Zingiber *Zerumbet. Roscoe in Trans. of Linn. Soc.* 8. 348.

Stems declinate. Leaves approximate, sessile, lanceolar. Spikes compact, strobiliform, much elevated, oval, obtuse. Bractes broad-obovate, obtuse; margins coloured. Lip 3-lobed.

Amomum *Zerumbet. Linn. sp. pl. ed. Willd.* 1. 6.
Katu-inshi-kua. *Rheed. mal.* 11. *t.* 13.
Zingiber *spurium. Retz. obs.* 3. 60.
Lampujum. *Rumph. amb.* 5. *t.* 64. *f.* 1.

A native of various parts of *India*. Flowering time the rainy season. Seeds ripen in November, and December, by which time the plant has perished down to the root.

ZINGIBER ZERUMBET.

Katu-inschi-kua. Rheed. Lampujang. Rumph.

This plant was supposed by Rumphius to be the *Zerumbet*; and the *Brahmens*, who assisted

VAN RHEEDE, appear to have mistaken it for the *Galangal*, for they named it to him *Cólangana*, as may be gathered from his text corrected by the *Nagari* characters in the plate. It is neither of those celebrated drugs; but bears more resemblance to the *Cassumunar*, which is however the root of the real species. *Note by the President.*

6. ZINGIBER *Cassumunar*. *R.*

Stems erect. Leaves sessile, linear-lanceolate. Spikes compact, strobiliform, elevated, lanceolate, acute. Bractes obovate, pointed. Lip 3-lobed.

Bun-ádá of the *Hindus*, and *Bengalese*.
Car-puspoo of the *Telingas*.

A NATIVE of various parts of *India*. Flowering time the rainy season. Seed ripe in November.

THE root of this plant Sir JOSEPH BANKS and Dr. COMBE think the true *Cassumunar* of the shops. When fresh it possesses a strong camphoraceous odour, and warm, spicy, bitterish taste; when dried considerably weaker.

ZINGIBER CASUMUNAR.

From the *Bengali* name, as ascertained by Dr. ROXBURGH, and which is composed of words of *Sanscrit* origin, a *Sanscrit* name might be inferred, *Vandrd-aca* signifying wild ginger; but I find no authority for it. This plant was brought to me for the *Dar-ha-di*, which is the *Dárvicá* of *Sanscrit* authors, and noticed as an efficacious drug in the writings of the *Hindu* physicians.

I am at a loss to conjecture the origin of the name by which the drug is known in *England*. It was first introduced into practice by MARLOE, as a medicine of uncommon efficacy in hysterick, epileptick and paralytick disorders; but is gone out of repute. *Note by the President.*

4. ZINGIBER *roseum*. *Roscoe in Trans. of Linn. soc.* 8 348.

Leaves short-petioled, lanceolate. Spikes lax, half immersed in the earth. Bractes lanceolate, coloured. Lip entire.

Amomum *roseum*. *Corom. pl.* 2. *No.* 126.
Buma catchicay of the *Telingas*.

A NATIVE of the vallies amongst the mountains of the northern *Circars*, where it blossoms during the rains.

[illegible]

[illegible] in December [illegible]

[illegible]

[illegible] flowers in August [illegible]

[illegible]

[illegible] A native of Nepal [illegible]

[illegible]

[illegible] in September and October [illegible]

Zingiber [illegible]

leaves [illegible] [illegible]

[illegible] membranac[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible]

[illegible] Bengal [illegible]

[illegible]

[illegible] of [illegible] the southern parts of [illegible] Bengal [illegible] season [illegible] the seed [illegible] October, [illegible] November. [illegible] so far as [illegible] is made [illegible] by the nati[illegible] [illegible] [illegible] the [illegible] [illegible] the [illegible]

[illegible] part [illegible] the root, [illegible] horizontal [illegible] branches [illegible] the [illegible] the earth; [illegible] often two [illegible] in [illegible] marked with [illegible] ring [illegible] in every part, the proper fibrous [illegible] [illegible], and [illegible] deep into the soil [illegible] of the old parts [illegible] of the [illegible] [illegible] firm, tough, and fibro[illegible] [illegible] [illegible] common to the [illegible] of this [illegible] [illegible] so; some straight, while others from the same root [illegible] with [illegible] [illegible] [illegible] [illegible], downy [illegible] [illegible], about the [illegible] [illegible] from 4 to 6 [illegible] high.

Leaves spirally arranged round the upper half of the stems, subsessile, oblong, cuspidate, very downy underneath; length from 6 to 15 inches. *Spike* a single, oblong, firm one, crowns the top of each stem, imbricated with numerous, exterior, ovate, concave, hard, polished, pointed, one-flowered, permanent bractes, or scales; colour green, ferruginous, or red, but all become bright red by the time the seeds are ripe; besides these, each flower has a smaller interior, boat-shaped bracte, embracing the *left* side of the 3-cleft *calyx*, which also becomes red by age. *Corol* large, pure white, with a faint blush of pink; inodorous; the inner border resembles the limb of the flower of *Convolvulus sepium*, but bent out in a recurved direction, and with the margin elegantly laciniate-dentate. *Filament* lanceolate, incumbent over the middle of the inner border, back clothed with much, long, soft, white hair: nearly to its centre, on the underside, is attached the oblong *double anther*. *Style* shorter than the filament. *Stigma* large, bilabiate, and even with the apex of the anther. *Capsule* 3-sided, smooth, hard, deep red, crowned with the still perfect, permanent, rigid, coloured calyx, 3-celled, 3-valved, opening on the sides. *Seeds* numerous, angular, black, smooth. Perisperm conform to the seed, pure white, and cartilaginous. *Vitellus* thin and closely embracing, like a case, all but the base of the *embryo*, which is central, cylindric, and as long as the perisperm, with its truncate *radicle* close to the umbilicus.

9. ALPINIA.

Gen. Char. *Corol* with interior border unilabiate. *Anther* double, naked, (uncrowned.) *Capsule* berried, 3-celled. *Seeds* a few, or numerous, arilled.

The plants which come under this definition, form a good natural genus; for besides the common character of the family, the other affinities of the individuals which compose it, are peculiarly striking, viz.

In having strong, thick, crooked, permanent *tubers*, which run nearly horizontal, a little below the surface of the earth, are strongly marked with the annular scars of the decayed sheaths; and from every part the long, thick, fibrous, fibres issue, which form the real root.

The *stems* are from biennial, to perennial, numerous, growing in tufts, straight, and erect, or more or less recurved, according to their place in the tuft; clothed with bifarious, lanceolate, acute *leaves*; and all, except *Cardamomum*, terminate in a copious raceme, or panicle of large, gaudy flowers. The *calyx*, as in the other genera of this order, is superior, and consists of one leaf, having its margin very irregularly divided. This part furnishes little or no help in discriminating the species. The *corol* is of one petal, with a double border, the exterior three-parted; inner of one, large, more highly coloured *lobe*, or *lip*, or *nectary*, placed on the under side, opposite to the stamina; on each side of its base, or insertion, a curved hornlet is to be found in the greatest number of the species. The *filament* is broad, slightly grooved on the inside, supporting a large, *double*, emarginate, *crestless anther*, with a deep fissure between its lobes, for the reception of the *style*. The *germ* inferior, 3-celled, with many seeds in each, (except in *Galanga*, where the number is constantly two in each cell,) attached to a thickened portion of the partitions, a little removed from the axis. *Style* slender, and of a length sufficient to raise the infundibuliform, ciliate *stigma*, even with, or a little above the apex of the anther. *Nectarial scales*, in this genus generally united into one, thick, short, crenulate, truncate body, which embraces the base of the style on the exterior side. The *capsule* is one of those that may be called *berried*, invariably 3-celled. The *seeds* more or less numerous, invested in a multifid aril, and two integuments. In these I have had it in my power to

Cant. and *Market.* Culunjan.

Malay. Lanquas. Rumbe. Lancoos. Howrich.

The root of this plant being ascertained to be the *Galanga major* of the druggists, conformably with what had been said of it by Rumphius, there is no doubt of its being the *Khillinjân* of the *Arabs*, termed in *Hindi Culinjan*. In *Sanscrit* it is called *Culajana* according to one author (the *Bhinighantu*,) but *Sugandha cocha*, or sweet scented *Aloes*, as also *Mahabhari* according to another *Indian* treatise (the *Bhavaprakasa*.) If the first name be genuine *Sanscrit*, which is however doubtful, the similar names in other languages, including the *European* term *galanga*, must be derived directly or mediately from it. *Note by the President.*

2. ALPINIA *Allughas. Roscoe in Trans. of Linn. Soc.* 8. 346.

Leaves lanceolar, polished. Panicle terminal. Lip bifid; lobes retuse. Capsules spherical, polished, black, one-valved, many-seeded.

Hellenia *Allughas. Linn. sp. pl. ed. Willd.* 1. 4.

Mala-inschi-kua. *Rheed. mal.* 11. *t.* 14.

Târaca. *Asiatick Researches.* 4. 240.

Tara, or Tarac of the *Bengalese.*

A NATIVE of *Bengal*, and very common. Flowering time the whole of the rainy season. Seed ripe in October and November.

ALPINIA ALLUGHAS.

According to VAN RUMPHIUS, this plant is called by the *Bhamaras*, *Giri Kollinjana* or mountain ginger. This name is obviously taken from the *Sanscrit Giri* a mountain and *Culanjana* the Galangal, to which indeed the plant is much nearer than to the ginger.

It has been described by Sir W. Jones, under the *Sanscrit* name of *Târaca*, the authority for which I have been unable to discover. The word is indeed *Sanscrit*, and, among other senses, is stated in dictionaries to be the name of a tree: a description which is not reconcilable with this plant. *Note by the President.*

3. ALPINIA *malaccensis. Roscoe in Trans. of Linn. Soc.* 8. 345.

Leaves lanceolar, petioled, villous underneath. Racemes terminal, simple. Lip broader than long, obscurely three-lobed (lateral lobes incurved into a tube.)

Maranta *malaccensis. Linn. sp. pl. ed. Willd.* 1. 4.

Galanga malaccensis. *Rumph. amb.* 5. *t.* 11. *fig.* 1.

A NATIVE of *Chittagong*; from thence introduced into the botanic garden at *Calcutta*, where it flowers in April and May.

THIS is the most stately, and most beautiful of our scitamineous plants. The flowers are particularly large, with the bractes, and exterior border of the corolla pure, smooth, lucid white; and the large lip variegated with crimson, and yellow.

2. ALPINIA *nutans*. *Roscoe in Trans. of Linn. Soc.* 8. 346.

Leaves lanceolar, short-petioled, polished. Racemes terminal, drooping. Lip obscurely three-lobed, (lateral lobes incurved into a tube.) Capsules spherical, opening down the sides. Seeds a few, round; aril white; (nectaries square and truncate.)

Kenæmia *nutans*. *Andr. Bot. repos.* 5. *t.* 360.
Globba *nutans*. *Linn. sp. pl. ed. Willd.* 1. 158.
Poora-nag-champa of the *Hindus*.

A NATIVE of the interior parts of *Bengal*. From *Dinajpur* Dr. WM. CARE sent plants to this garden, where they are perfectly at home, producing quickly from the same root, numerous, luxuriant stems, of from 5 to 8 feet in length, and as thick as a man's finger; flower abundantly during the hot season, (March, April and May,) and the seed ripens in October and November. The seeds possess a small degree of spicy aromatic. The root is also odorous, and is sometimes carried to *England* for *Galanga major*. In this the apex of the anther is bifid. Stigma large, with hairy calloos lips.

3. ALPINIA *nutica*. *W.*

Leaves short-petioled, narrow-lanceolar, polished. Racemes terminal, erect, compound. Lip 3-lobed; base spurless. Capsule berried. Seeds numerous, angular; aril evanescent.

FOUND by Mr. W. ROXBURGH in the forests of *Prince of Wales' Island*,

from thence introduced into this garden, where it flowers more or less the whole year, but chiefly during the hot season. It is also an elegant species, and holds a middle rank between *nitans* and *calcarata*.

Alpinia [illegible]. *Roscoe in Trans. of Lin. Soc. v. 2. p. 347.*

Leaves [illegible] lanceolate, polished. Spikes [illegible], erect, compound. Lip [illegible] long, with [illegible] bifida [illegible].

Renealmia [illegible]. *Bot. Repos. t. 1. 481.*

This [illegible] was introduced from the garden [illegible], where the same root quickly produced innumerable stems, [illegible] the thickness of a [illegible] man's [illegible], and about 5, or 6 feet long; and [illegible] more or less the whole year, particularly in March and April.

7. Alpinia *Cardamomum*. *R.*

Scales [illegible] on the base of the scape, [illegible]. Lip [illegible], with a [illegible] base.

Amomum *Cardamomum*. *R. Ind. [illegible] p. 2. N. 528.*

Amomum [illegible]. *Linn. [illegible] ed. [illegible]*

Elettaria *Rheed. mal. 12. [illegible] t. [illegible]*

Cardamomum *minus. Pharm. Lond. [illegible] Edinb.*

Ela [illegible] the numerous [illegible].

Elachi, or Elichi of the *Hindus*, and *Bengalese*.

Ailum-chied of the *Malabars* on the *Coast*.

A native of the mountainous parts of *Malabar*, where it is found both wild, and cultivated. In the latter state, it begins to blossom, along the instreams, when about 4 years old; and the fruit is gathered in November. It continues to be productive till about the seventh year, when it is [illegible] to cut it down, and from the roots other stems rise, which are treated as before.

ALPINIA CARDAMOMUM.

Eleatori. [illegible]
Sans. Ela, Sukhanda, Dravidi, Tarati, Cerangi, Upacoochi &c.
Hind. Elichi, Ilachi, Elaichi, Chhoti Ilachi, Gujrati Elachi.
Beng. and *Dec.* Elaichi.
Cashm. Lechhi.
Malab. Ela, Elettari, Elam, Allum cheeli, Hexa.
Marhat. Ela, Gujratee Elachi.
Carn. Ela, Eradi, Chiriyelaci.
Telang. Sunna yellaci.
Arab. Hal, Halah, Hil.
Pers. Hil.

Two sorts of Cardamoms are enumerated in various languages, large and small, and distinguished by the *Hindi* names of *Bari Elachi* and *Chhoti Elachi*, or Cardamoms produced in the east of *Bengalen* and in *Gurrat*. The *Sanscrit* synonyms make the small sort to be the production of *Dravida*, or the southern part of the peninsula of *India*. It is the seed of this plant, which is a native of the mountains near *Cochin* and *Calicut*. The large sort, according to the *Sanscrit* synonyms, is a production of *Tripura*. *Note by the Translator.*

8. ALPINIA *spicata*. *R.*

Spike terminal, oblong, compactly imbricated with narrow-lanceolate, acute bracts.

A NATIVE of *Sumatra*, and the smallest of the genus I have yet seen. It was brought by Mr. W. ROXBURGH from *Bencoolen* to this garden in 1805; and at the close of the rains of 1808 it blossomed for the first time, and was then only about two feet high.

30. GLOBBA.

GEN. CHAR. *Corolla* with interior border two-lobed, or none. *Filament* very long, curved; base tunular, and winged with a cuneiform lip. *Anther* double (upper lobed, or naked). *Capsule* one-celled, 3-valved. *Seeds* many, attached to 3 parietal receptacles.

As ROSCOE observes, in his new arrangement of the Scitaminean plants, no genus in the whole order is more strongly marked than *Globba*, though certainly the Linnean description could never have led to a

discovery of the plants of it, to the late Dr. Smith, who found the original specimen of *Globba [illegible]* in the *Linnean Herbarium*, to whom we are obliged for detecting, and correcting the [illegible] in his description of the plant in *Exotic Botany*. The same plant, (had, till this discovery was made known, considered to belong to an undescribed genus which I called *Colebrookia*, in honor of our President, whose knowledge of botany, and the benefits the science has derived from his help, justly entitle him to this distinction, which by all true botanists is considered the highest reward, and more lasting than even a monument of marble or brass.) And I also take this opportunity of thanking Dr. Smith for having (in consequence of the discovering, that my *Colebrookia bulbifera*, was *Globba [illegible]* of *Linnæus*,) transferred that name to another new genus of *East Indian* plants.

The individuals of this family are all *herbaceous*, of rather small size, (their stems and inflorescence together rarely exceed three feet in height,) and perish down to the root about the month of November. Their [illegible] lanceolar, (tapering equally to each end;) of [illegible], (tapering from or near the base;) nearly smooth, and opening more [illegible] and [illegible] than any other of the order. In all the [illegible] here noted, the *inflorescence* is terminal, except in the last. The prevailing colour of the flowers yellow, and the *lip*, consisting of the filament [illegible] [illegible] of the [illegible], the brightest and most conspicuous part. The *filament* is particularly long, very slender, and much incurved, [illegible] [illegible] variously appendaged, or naked. The *style* [illegible] [illegible] [illegible] [illegible] passes along a groove on the inside of the filament to the [illegible], [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] lobe. The *stigma* [illegible]. The *capsule* [illegible].

[illegible] fleshy and [illegible] seeds, [illegible] attached to three parietal receptacles. [illegible] a thick, spongy, [illegible] cordate [illegible] a small [illegible]

[illegible] *Globba marantina* [illegible] *Willd.* [illegible] 159

Leaves [illegible] subsessile, strobiliform, [illegible] anthers [illegible]

G. marantina. *Smith's Exot. Bot.* [illegible] 103 and *Roscoe in Trans. of Linn.* [illegible] 356

[illegible] *Rumph. amb.* 5. t. *f.*

A native of the *Moluccas Islands* from *Amboyna* it was originally introduced into this garden, where it thrives luxuriantly and flowers during the rains, but never produces seed here; though the germ is perfect, with many seeds attached to its three parietal receptacles. A small [illegible] bulb is produced in the [illegible] of each [illegible], and by these [illegible] more readily propagated than it could be by seed.

[illegible] *Globba bulbifera* [illegible]

Stem bulbiferous [illegible] Racemes terminal, erect, [illegible] the leaves, bulbiferous.

[illegible] of the *Teli* [illegible]

[illegible] of the [illegible]

The original description of this species has been lost [illegible] and an imperfect drawing, to go by in making out [illegible] its character.

[illegible] *orixensis.* *R.*

[illegible] Anthers [illegible]

A native of the [illegible] amongst the *Circars* [illegible]

[illegible] the rainy season. [illegible] also [illegible] seeds, and sent plants [illegible] this garden, where they blossom [illegible] the [illegible] season.

[illegible] R.

[illegible] lanceolate oblong. Raceme terminal [illegible] [illegible] [illegible] membranous [illegible].

[illegible] Nov. [illegible] p. [illegible]

[illegible] R.

[illegible] leaves lanceolate. Racemes terminal, compound [illegible] leaves [illegible] anthers [illegible].

[illegible] Mr. W. Roxburgh, wild in the [illegible]

[illegible]

[illegible] R.

[illegible]

Found by Mr. [illegible] Roxburgh [illegible] and from thence introduced into the Botanic garden [illegible] flowers from April to the end of [illegible] leaves appear [illegible] for [illegible] months. The whole [illegible] flowers [illegible] [illegible] [illegible]

EXPLANATION OF THE FIGURES.

[illegible]

Fig. 1. The [illegible] flower, [illegible] the [illegible] border, [illegible] [illegible] border of the corolla. [illegible] border, and [illegible] The anther [illegible] The [illegible]

[illegible] The germ [illegible]

[illegible] The ripe [illegible]

[illegible] [illegible]

[illegible] [illegible] section of [illegible]

[illegible]

Fig. [illegible] [illegible] the anterior [illegible] border, [illegible] [illegible] [illegible] and magnified.

[illegible] The [illegible]

[illegible]

Fig. [illegible] The [illegible] [illegible] the base of the [illegible]

[illegible] The [illegible]

[illegible] The [illegible]

4. The stigma.
5. The corolla laid open. *a, a, a,* The three segments of the exterior border. *b, b,* The superior segments of the inner border. *c,* The lip, or lower segment. *d,* The calcarate anther, on its short filament.
6. The capsule, and section.
7. One of the seeds with its aril expanded.

The above figures are but a little magnified.

8. Sections of a seed magnified. *a,* The perisperm. *b,* The vitellus. *c,* The embryo.

TAB. 4. AMOMUM *aculeatum*.

FIG. 1. The interior bracte, which is here tubular.
2. The germ, and transverse section.
3. The calyx, laid open.
4. The corolla, laid open. *a, a, a,* The three segments of the exterior border. *b,* The lip. *c, c,* Two conical glands between the base of the filament *d,* and lip *b.*
5. The double anther, and three-lobed crest, with the infundibuliform stigma in the centre.
6. Capsule cut transversely, with the upper portion separate.
7. A seed, without its gelatinous aril.
8. A vertical section of the same, magnified.
9. The vitellus, and embryo, removed from their place in the centre of the perisperm, still more magnified.

TAB. 5. ZINGIBER *Casumunar*.

FIG. 1. A back view of a flower, with its exterior, and interior bractes.
2. The germ, and section.
3. The interior bracte.
4. The calyx, laid open.
5. The corolla, laid open.
6. The anther, and horn-shaped beak, or crest.
7. The open capsule, natural size.
8. One of the seed, and aril, laid open.

9. A vertical section of a seed, magnified. *a* The perisperm. *b* The vitellus. *c* The embryo.

10. Section of a seed, after vegetation is a little advanced.

TAB. 6. GLOBBA *orixensis*.

FIG. 1. The corolla removed from the germ. *a, a, a,* The three segments of the exterior border. *b, b,* The two interior. *c,* The lip, or wing of the long slender curved filament *d*. *e,* The naked anther, and stigma. *f,* The part of the style proceeding to the anther, in a more direct course, than the groove of the filament.

2. The germ, and section.

3. The calyx, laid open.

4. The capsule, and section, natural size.

5. One of the seed, natural size.

6. Section of the same, magnified, with the partial aril thrown back. The internal structure has not yet been ascertained.

In all, the principal figures are uniformly of the natural size of the parts delineated, and afford a scale to guess how much the other figures are magnified.

VIII.

On the Roshenîah *sect, and its founder* Bayezid Ansari.

By J. Leyden, M. D.

IN the course of some researches relative to the language and literature of the *Afghâns*, I met with an account of an author of that nation, named Bayezid Ansari, which greatly excited my curiosity and induced me to investigate his history. I now submit to the Asiatic Society, the result of my enquiries, in the following sketch of his life and opinions. Having been the founder of a heretical sect, which attained a very formidable degree of power, and was suppressed with extreme difficulty, his works have been proscribed, and his memory regarded with horror among the greater number of the *Afghâns*, while the adherents to his sect, who still exist, are confined to the wildest and most inaccessible districts, concealing their books, and their tenets, with equal care. I am informed by Amir-Muhammed, a native of *Paishâwer*, that some of the reputed followers of Bayezid are still to be found, both in *Paishâwer* and *Cabul*, but that they are reckoned still more numerous among the wild tribes of the *Yusefzeis*. In *Paishâwer*, they are supposed to hold secret meetings, by night, at-

extremely confined. [illegible], as first, appears to have abandoned all pretensions to eloquence, to persuade men to receive his doctrines. [illegible] himself of the necessity of a considerable party, than he [illegible] right accompanied by [illegible] one, those who were dead to the [illegible] of his sequaciens. Established by a [illegible] of [illegible], and [illegible] by the united influence of two powerful [illegible] such [illegible] and [illegible] spirit, the [illegible] sect [illegible] for the great part of a century, during the [illegible] of the *Moghul* government, [illegible] doubtless, in spite of the most vigorous exertions to suppress it, from its beginning [illegible] to the time of SHAH-JEHAN.

The [illegible] and [illegible] which have followed the [illegible] of the [illegible] AVESA'RI, are of the most opposite description, and [illegible] very little in common, either in [illegible] or matter. [illegible], the author of the *Dabistan-i-Mazaheb*, appears [illegible] probably inclined towards [illegible] as Akbar [illegible] the author of the *Mekhzen* [illegible] zealous and [illegible]. The [illegible] of MOHSANI FA'NI is already known to orientalists, by the [illegible] of the sacred founder of the Avesta society; and his accounts of the *Rahdari* sect and its founder, which is concise, distinct, and luminous, have [illegible] translated. Mr. [illegible] DE WELLH, the author of the *Mazhab-i-Shah*, is less [illegible] *Europeans*, that MOHSANI [illegible], though a much more celebrated [illegible] in *Afghanistan*. [illegible] he was [illegible] his country, for or his history, little more is known than what [illegible] has recorded. He was of [illegible] origin, and resided [illegible] in the country of the

* [illegible] religious instructor, [illegible] to [illegible] the [illegible] Moguls judge [illegible] a [illegible] country [illegible] nutrious training.

[illegible] the residence [illegible] a [illegible] The [illegible] *Afghani*, [illegible] principal author, is a [illegible] on [illegible] *Afghan* [illegible] style [illegible] measured prose [illegible] unconnected nature [illegible] of easy transposition [illegible] has given [illegible] great variety of arrangement [illegible] has long been [illegible] and chiefly among those classes who [illegible] style and arrangement. Hence, though the [illegible] by no means common in general among the *Afghans*, [illegible] among those who [illegible] versed in the [illegible] language [illegible] diversity of reading [illegible] depend entirely [illegible] of one [illegible] member [illegible] this work [illegible] forms a part and [illegible] composed in the *Afghan* language. Some [illegible] the *Persian* [illegible] narrative of the [illegible] *Persian* language, composed in a very [illegible] and the [illegible] account. Having [illegible] Mahomed [illegible] this work [illegible] the [illegible] of the following narrative [illegible] much [illegible] have [illegible] Pir [illegible] *Afghan* [illegible]

[illegible] alluding to his contest with BAYEZID [illegible] mentions his own success, with the utmost self-complacency [illegible] person, says he, who arrogated to himself the name of [illegible] (the father of light) but to whom I gave the [illegible] (the father of darkness) lately circulated among [illegible] and other Afghán tribes, certain poems in the Afghán language, [illegible] wicked and impious doctrines [illegible] of the Sufiah and Rafizees, [illegible] texts. In opposition to this [illegible] in the Afghán language, exhibiting [illegible] of the passages which the [illegible] turning away many from his pernicious doctrine [illegible] been for my exertions, nor a [illegible] the Yusufzi.—Among the Afghán tribes, A[illegible] is generally denominated, [illegible] composed [illegible] who studied [illegible] language yet [illegible] preceded in this department by [illegible] whose style is [illegible] [illegible] were composed in the [illegible] of Afghán [illegible] [illegible] —

In the district of [illegible], on the borders of [illegible] among the Afghans of [illegible] called A[illegible] who was a learned and religious man, sprung [illegible]

[illegible] is used [illegible] to denote a spiritual leader or master, superior of a [illegible] [illegible] Tazkirah [illegible] Dervishes [illegible]

parents, for both he and his father were of the class of *Allemah*. He had a son named BAYEZID, whom he carefully instructed in learning, initiated in the practice of the faith, and the exercise of devotion, and constantly inculcated to him the prohibitions of the law. When this young man had made considerable progress in learning, his mind became imbued with vanity, he quitted his office for traffic, and took to the profession of a travelling dealer in horses, which he followed some time for the sake of worldly gain. One time, as he was conveying two horses from *Samarcand* to *Hindustan*, he happened to tarry for some time in the district of *Kalinjar*. There he fell in with a person of the name of MOHAMMED SOLIMAN, who was of the *Mulhid* or irreligious sect, and becoming attached to his society, he frequented it, till he imbibed his irreligious notions and licentious principles. On the return of BAYEZID to *Candahar* these principles soon began to display themselves; he began to affect the manners of a solitary recluse, and in a short time retired to a cell, which he had formed in a solitude of the mountains. But, that his object was not entirely conformity, appeared, from the manner in which he was accustomed to address his visitors. "Enter into this recess, fix your minds in profound meditation, and within it you will see God." But, as a prophet has generally no honour in his own country, BAYEZID quickly perceived that this was the most unauspicious place that he could have chosen, for the propagation of his principles. The *Mullahs* of the vicinity, alarmed at the pretensions of the sect, reported his proceedings to his father ABDOOLLAH, who in a fit of paternal indignity, seized a long sword and, without delay, repairing to the place where his son had retired, without many questions or much severity, did not quit him, till he had exacted of him a solemn promise to renounce his errors, and perform the usual acts of devotion according to the doctrine and practice of Islam, as long as he lived. BAYEZID assented to this

summary manner, by his own father [illegible] no sooner had he recovered from the [illegible] received, that he broke the promise which had been [illegible] and abandoning his native country, retired [illegible] his residence [illegible] Arabia [illegible] district belonging to the *Afghans* [illegible] *Kuzzilbash* and *Kuzzilbash*.

Mesopotamia is the [illegible] in *Afghanistan* [illegible] which is [illegible] the river of *Helmand*. The name is [illegible] of the term [illegible] corruption [illegible] *Mizgarhar* is irregular [illegible] mountains. [illegible] length from East to West, extending from *Bahar* [illegible] from *Caggah* [illegible] to the river of *Eg*[illegible] The [illegible] the chief *Afghan* [illegible] *Mizgarhar*; but [illegible] and situated at a distance from the chief river, the town of [illegible] was founded, on the great route from [illegible] to *Cabul* [illegible] The *Afghans* who occupy *Mizgarhar* are chiefly of the tribes of *Momanna*, *Khugeani*, and *Wangzeh*. Of these the tribe of *Momand* which is divided into two branches, the [illegible] and the *Pacha*, is the most numerous and powerful. Of the [illegible] the protector of *Lazip*, appears to have [illegible] he was highly pleased with the learning and abilities of the [illegible] *Momans* have always been more addicted to martial [illegible] than to either learning or

religion, he appears to have encountered few obstacles in gaining the confidence of the rulers; and would probably have succeeded equally well with the tribes of *Tibet and*, had there not been for the second class of inhabitants, termed *Tajik*.

The term *Tájic*, in the *Moghul* language, is said to signify a peasant; but is generally applied by the *Moghuls* to the natives of *Iran*, who are neither of *Tartar* nor *Moghul* extraction. In *Persian*, the term *Dégan*, which is said to be a corruption of *Dehkan*, *villagers* or *country people*, is used to denote the [illegible] nation or race.* It is, however, certain, that the terms *Tájic* and [illegible] general appellations given to the peasants or cultivators of [illegible] by the more ferocious and [illegible] tribes, who live by [illegible] plunder in *Turqistan* and *Mawar-ul-nahr*, countries which like the [illegible] between *Persia* and *Asiatic* [illegible] exhibit a singular contrast of manners and [illegible] inhabitants in the same territory, between the tribes which follow the pastoral and agricultural modes of life. This mixture of [illegible] with little variation from the earliest period of *Islam* in the [illegible] country where the *Moghul* or *Tartar* [illegible] enable to maintain their footing. The *Tájic* of great [illegible] resembles the peasants of *Asia Minor*, *Egypt*, [illegible] of view, which concerns [illegible] polished and intelligent than the [illegible] through the country, and hold the plains [illegible] of [illegible] vassalage; or the rude and

* According to the *Persian* [illegible], the term *Tajik* is applied to all who are not *Arabs*, and consequently [illegible] *Ajemis*. It is added, on the authority of [illegible], that it is also applied to the *Turkish* tribes. *Tacic* and *Teric* are also said to [illegible], but are applied only to degenerate *Arabs*, who have [illegible] *Persian* is sometimes applied to the inhabitants of *Bedlan*.

[illegible] hardy, but ignorant mountaineers, who protected by their natural fastnesses have been able to brave the tempests of war, which have often swept like a whirlwind the plains of Asia. The *Tájik* are distinguished every where by superior industry, and often exceeds the little learning which is to be found in the country. The *Tájik* extend, from the northern towns of *Chetár* to *Cashgár*, as far as *Kandahar* and *Balkh*, and generally speaking, wherever the soil is more than usually fertile, or displays traces of superior cultivation, there may the [illegible] be traced. In the mountains of *Chetár*, and where[illegible] the *Tájik* live in a state of independence[illegible] the most part, they are subject to the *Afg*[illegible] among whom they reside, and to whom the[illegible] proportion of the produce of [illegible] the soil, besides furnishing a certain quota of [illegible] *Tájik* are very numerous, and they are disti[illegible] various characteristics. Some affect to [illegible] *Arabs*, while others are [illegible] of *Moghul* extr[illegible] they are of [illegible] generally of [illegible] *Cashgar* and *Khoten*, they are [illegible] and martial habits. Though the great mass of the [illegible] cultivators, yet many tribes of roving and [illegible] origin are commonly considered [illegible] tion. Thus the roving tribes [illegible] *Lohani*, and *Khiljy*. [illegible] *Afghan*, *Tajik*, *Náiz*, [illegible] under the name of *Tájik*. [illegible]

Tájik came into general use, but appears to be at some [illegible] employed by SHERÍF-EDDÍN ALI YEZDI, who uses it in contradistinction to the term *Turk*, in his account of the wars of [illegible] in the mountainous region of *Ceróí*. Energetic, occasionally [illegible], the Tájiks have produced many poets and philosophers, and are fond of enumerating the learned and religious characters which have arisen among them. Spread over a vast extent of country they use a variety of languages [illegible] employ *Persic*, *Turki*, or *Pushtú* and sometimes *Ro[illegible]* [illegible] *Kashgari*. It was this race which [illegible] opposition [illegible] by principles and tenets and [illegible] the opponent.

When [illegible] in his residence in *Yagnáb*, he assumed the character of a [illegible]; and being of an acute mind and sharp wit, so far as regards the [illegible] the wisdom of the world which is to come [illegible] with no durable success, especially among [illegible] of *Tájiks* [illegible] were so [illegible] by [illegible] unions; and being [illegible] the *Ayna*, or [illegible] they [illegible] that he [illegible] to [illegible] more [illegible] sect of [illegible] Ation.

Few of the [illegible] of this period more legend than the *Wazír* [illegible] Bayazid Bayezid. They have long [illegible] many [illegible] extraordinary and [illegible] *Ayáns* and they are [illegible] to be [illegible] in every thing, but to have [illegible] beasts. They however, conjoined with their

ignorant, [illegible] equal degree of bigotry [illegible] every species of [illegible]. The tribe of [illegible] were particularly distinguished by their [illegible] of the *Hindus*; and perhaps [illegible] not [illegible] [illegible] acquired his religious opinions [illegible] the [illegible] might [illegible] observe [illegible] of [illegible] as well as the [illegible] of [illegible] [illegible] the country, and [illegible].

[illegible] *[illegible]* [illegible] *[illegible]*, [illegible] people [illegible] up his [illegible] *[illegible]* or *[illegible]* [illegible] of *[illegible]* [illegible] N. E. [illegible]. The *[illegible]* [illegible], who are [illegible] were in a great measure [illegible] of learning, and even [illegible] species of theological knowledge which the *Moslems* often cultivate, almost to the exclusion of every other. The artful [illegible] had [illegible] to [illegible] the [illegible] and simple character. He [illegible] as a *[illegible]* or religious leader, [illegible] *[illegible]* [illegible] informed them that no one [illegible] and perfect [illegible] would [illegible] and [illegible] that [illegible] God [illegible] religious instruction. "[illegible]" said he, "[illegible] that I may bring you unto God; for the holy *[illegible]* [illegible] to the divine [illegible] and it is only [illegible] the [illegible] of a perfect [illegible] that this union can be accomplished." The simple and ignorant *[illegible]* [illegible] for [illegible] knowing, [illegible] [illegible] the Commentaries of [illegible] [illegible] mentioned [illegible] [illegible] the performance of religious duty, and the [illegible] of [illegible] [illegible] conformity to the [illegible] the prophet, there is no [illegible].

[illegible] [illegible] *Re-*

[illegible]

OF THE ROSHENIAH SECT.

[illegible] treatise concerning the character of *Pir*, and not only pre[illegible] but only under the [illegible] of many sacred texts, are forged, [illegible] the prophecy [illegible] interpolations of the *Hadis* [illegible] traditions; and as [illegible] person in *Afghanistan* [illegible] in learning [illegible] principles of the *Moslem* faith, and [illegible] errors, these [illegible] were received without contradic[illegible] were even [illegible] by many who had the advantage [illegible] *Bayezid* being [illegible] ity and versatile genius, [illegible] precursor [illegible] of *Sufism*, had great skill in discovering the [illegible] of men, and [illegible] accommodating himself to their [illegible] When he perceived the person was strongly attached to the *Sheriat* or law, he [illegible] concealed himself under the cloak of the law, in order to gain his confidence [illegible] his learning, and plausible reasoning, he [illegible] with the greatest facility [illegible] him from the [illegible] When he had gained his confidence, and caught him in his toils, he imposed on him, such grievous and heavy burdens, such severe corporal exercises according to the law, [illegible] mind with disgust and aversion. Having [illegible] the purpose of the law, he signified to him, that no person without renouncing the *Sheriat* or law could attain the *Tariat* or means of perfection, but that those who were perfect in the law, might afterwards [illegible] such severities. The counsel, *Bayezid*, says Akhund Darweza, in order to disgust his followers with the practice of the letter of the law, among other things, affected great coldness in performing the regular *Namaz*, or recitation of prayers; and, instead of requiring the recitation of the *Tasbih*, or names of the divine attributes, in the posture termed *Rukid* (with the hands on the knees), and *sajid*, (the act of prostration) three times as is commonly done, he required twenty, thirty or forty repetitions of the [illegible] of them [illegible]

[illegible] neglected [illegible] was [illegible] only [illegible] such [illegible] is followed [illegible] and *Shem* [illegible] such apologues as the following [illegible]

"[illegible] who takes up a load of wood, and [illegible] his hands [illegible] his head, and [illegible] distress and misery; but [illegible] reason, throws it off his head, and [illegible] from his burden. Therefore [illegible] O disciple! and [illegible] the [illegible] of the world, and [illegible] already [illegible] myself [illegible] the [illegible] from thy head."

[illegible] same manner, no [illegible] the *H*[illegible] and [illegible] to the true and intellectual knowledge of God, they [illegible] and thus the [illegible] ignorant peasants [illegible] says [illegible] is no path towards God [illegible] thus [illegible] the religious zeal of his disciples, [illegible] ordinances [illegible] them his own doctrines, and [illegible] them to his [illegible] by a variety of gradations not unlike [illegible] of the [illegible] and *French* philosophers. [illegible] were [illegible] eight degrees of knowledge, [illegible] was [illegible] his disciples were, [illegible] denominated *Kh*[illegible] and when [illegible] person entered [illegible] says [illegible] the doctrines of [illegible]

[illegible]

Who ever comprehended this formularies,
Or who really paid attention to them;
However religious he might be,
Performing the other worship.

"Thou fool!" said he, "now that thou hast obtained [illegible], why dost thou perform any farther work upon religious duty? [illegible] obedience to the law in order to acquire a knowledge of [illegible] God, and to become acquainted with his goodness; [illegible] since thou hast attained this knowledge, leave off the [illegible] duty which has been commanded. [illegible] knowledge which [illegible] is the knowledge of the [illegible] of God. [illegible] and visible forms, or bodies, are his [illegible]." [illegible] he asserted that the [illegible] that such doctrine is only [illegible] by [illegible], [illegible], and [illegible] for God himself, is not [illegible] comprehended by the understanding of either [illegible] or [illegible]. [illegible] that whoever [illegible] and held that the exoteric and esoteric doctrines of the law to be [illegible] is [illegible]. [illegible]

[illegible]

The [illegible] a Hindu [illegible] who [illegible] religion [illegible]

[illegible] AND ITS [illegible]

[illegible] mind, that [illegible] law, [illegible] God now it is indivisible, [illegible] beyond the [illegible] the [illegible] is no access [illegible] God.

[illegible] for his disciple [illegible] entered on [illegible] different degrees of religious exercise, formulated [illegible] instructions [illegible] delight [illegible] and [illegible] the peace of God [illegible] and these [illegible] ideas [illegible] the [illegible] which [illegible] followers were divided. [illegible] be delivered [illegible] instructions, by means of treatises composed [illegible] the [illegible] language [illegible] the Hebrew [illegible] and to the [illegible] language [illegible] such [illegible] variety of [illegible] genius, [illegible] languages [illegible] elucidated even by his [illegible] the most alluring and attractive style. [illegible] eagerness [illegible] of [illegible] tion, he [illegible] cannot [illegible] nothing [illegible] but [illegible] they [illegible] or [illegible] prior [illegible] treatise, [illegible] explained away by [illegible] were [illegible] by dint of [illegible] and [illegible] by [illegible] nor [illegible] purpose to the [illegible] was [illegible] by followers [illegible] produce [illegible] the [illegible] [illegible]

[illegible]

he seems [illegible] to bring the impudence [illegible] to his readers on the subject.

Bayerdin having now matured his plans, [illegible] to his disciples a book which he had composed, entitled *Khôt at* [illegible] (*The excellence of explanation*), which he pretended to have received by inspiration [illegible] another world. He also composed from time to time [illegible] of *Bastiah* [illegible] treatises, containing the fundamental principles and doctrines of his sect. One of the early devices which he pursued in these [illegible] was to incorporate many [illegible] maxims, and [illegible] passages, which had no [illegible] tendency, but which, by their [illegible] nature, produced a deep impression on the simple reader; while none but those who were deeply versed in theological science could discover their real drift. Thus, in one of his letters Bastiah [illegible] asserts, that whatever [illegible] form, is the mirror of divinity; [illegible] the material world [illegible] thoughts of God. [illegible] such ideas as this, Bayerdin [illegible] into his compositions philosophical ideas, and [illegible] the Vedas [illegible] passages, that [illegible] the being of God, there is no other being [illegible] in the human nature, like [illegible] plants, and have the same [illegible] man is a true believer will [illegible] God's [illegible]

[illegible] according to Bayerdin [illegible] Now [illegible] Bayerdin.

ON THE SUBSTANTIALITY

[illegible]

[illegible]

[illegible]

THE WORD, *light*, in this passage alludes to the name of his sect, *Roshenáh*, the *enlightened*, whom he represents as separated from the race of *Jin* and demons, who are sprung from fire, and from unbelievers, who are devoted to fire.

ON the other *signet*, which he employed in his capacity of prophet, was the following inscription:

BA'YEZI'D miskín	The humble BA'YEZI'D,
*Hádí al mus'alín.**	The guide of those who err.

THESE *signets*, says AKHU'N DERWEZEH, are still preserved, and employed by his successors, who use no other personal *signets*, but say, "We are one with BA'YEZÍD, and the self-same spirit."

AFTER hazarding so striking an innovation with success, it was no probable, that he would hesitate at any thing of inferior importance. He is, accordingly, said, to have denied the *Moslem* doctrine of the bridge of dread, or *Sirát*, over which mortals are believed to pass into Paradise: he set aside the doctrines of the resurrection and final judgment; and pronounced prosperity to be Paradise, and adversity Hell. This countenances the assertion, that in his higher degrees of illumination, he totally denied the doctrine of a future state, and directed his most perfect disciples, to follow their pleasures without reserve, and gratify their inclinations without scruple. Certain it is, however, that he inculcated with great success, on the rude *Afghans*, who were his followers, an absolute right to dispose of the lives and properties of all who did not adhere to his sect. This principle is alluded to, in the following crude *Pashtú* verses of AKHU'N DERWEZEH.

* بایزید مسکین
هادی المضلین

[illegible]

which he received, to take up his residence in the country of [illegible]. Bayazid was [illegible] in perceiving the advantages which this place afforded him, for pursuing the operations, which he had so successfully begun. He proceeded to *Hashthagar*, and took up his residence near *Hadeh* in the district of *Omar*, where he founded a city. Thence he issued [illegible] letters, in every direction, addressed both to the learned and the ignorant, in the following terms: "Come unto me, for I am a [illegible] whoever lays hold of the skirt of my garment, shall obtain salvation, and whoever does not, shall utterly perish." He now assumed the appellation of *Pir Roshán*, which may be rendered the father of light, and from this title, the sect were named *Roshenian*, or the enlightened. The alarm of the orthodox *Moslems* grew to an extreme; they had tampered with the new sect, till it was almost too late to attempt to suppress it by force. Bayazid had firmly established his principles among the [illegible], he increased in influence, day by day, and the country was overrun with infidelity. Many of the [illegible] learned of his opponents, had been baffled in controversy, by the [illegible] knowledge and versatile genius which he displayed. If [illegible] credit the authority of Akhund Darweeze, however, very different success attended his own exertions, and those of his spiritual instructor, Sheik Ali Tirmizi, who, at this period, [illegible] at *Bunher* in the territory of the *Yusufzei*, and was the spiritual guide of the age; the preserver of true religion among the *Afghans*, the *Sheikh* of *Sheikhs* and *Oulies*, and a scymiter of the [illegible] Ali was now the light and knew not its own good from its evil, the Sheik Ali was a light in the midst of darkness. He remembered what is said in the *Hadis*, or traditions, "When any heresy shall arise among the followers of my religion, and there shall be any learned man who is able to confute it, and shall neglect to do his duty of reproving and [illegible]

[illegible] of angels, and of all the learned [illegible] the head of the learned [illegible] and [illegible] *Sunni* [illegible] "[illegible]" [illegible] determined to oppose the further progress of his heresy, and [illegible] his own cause [illegible] Dervish, engaged in a controversial discussion [illegible] followed, the [illegible] Dervish [illegible] victory [illegible] himself great, by having given his opponent the name of *Pir Zirik* [illegible] "father of darkness" [illegible] "father of light" [illegible] "In several conferences," says [illegible] Dervish [illegible] "I [illegible] with disgrace [illegible] in my presence, and [illegible] on him, as the [illegible] of *Pir Zirik*, which we will [illegible] Notwithstanding the [illegible] of *Pir Zirik* [illegible] of his compositions, it is [illegible] consider him as [illegible] of talents of [illegible] and by his [illegible] no effect [illegible] power of [illegible] and [illegible] ordinance" [illegible] be, "is [illegible] of the pious [illegible] were of no [illegible] to [illegible] the [illegible] of the [illegible] literature [illegible] appeared [illegible] by one of the [illegible] of [illegible] [illegible] Moreover [illegible] the race of the [illegible]

[illegible] of [illegible] had [illegible] serious aspect [illegible] of the [illegible] composition of the [illegible] The [illegible] had been [illegible] in *Hindu* [illegible]

[illegible] *Kashgarhi*, [illegible] [illegible] for the disasters of their [illegible] [illegible] [illegible] of *Kandahar*, *Cabul*, [illegible] [illegible] more important [illegible], but had [illegible] tempted [illegible] [illegible] recesses of the mountains. MAHSAN KHAN [illegible] of great [illegible] [illegible] governor of *Cabul* [illegible] [illegible] and having [illegible] the [illegible] of Bayezid [illegible] to Cabul, where [illegible] [illegible] spectacle to the populace [illegible] [illegible] head, and left untouched [illegible]. But the [illegible] [illegible] expedient, [illegible] [illegible] and by [illegible] [illegible] himself [illegible] the disgrace [illegible] but be [illegible] preserve [illegible] from [illegible] followers. [illegible] profound [illegible] the *Sheikh* [illegible] [illegible] boldly denied the [illegible] of [illegible], and that he [illegible] conformed to the [illegible] of religion, and asserted that his opinions had been greatly misrepresented by the ignorant and [illegible]. In the discussion which ensued, he defended himself with great [illegible] and ability, [illegible] the admiration of all the learned. At [illegible] [illegible] [illegible] [illegible] MAHSAN KHAN, [illegible] [illegible] liberty. They did not [illegible] the saying of the Sheikh Sadi, recorded in the *Tankhid* [illegible] repentance of a public offence is of no effect, [illegible] [illegible] death. But [illegible], this pure author, if we [illegible] [illegible] to be *Gosta* [illegible] learner, it will be obvious, that [illegible]

[illegible] that he cut off his ears, but this probably [illegible] [illegible] of the Sheikh, [illegible] writing *Sadi*, [illegible] [illegible] [illegible]

[illegible] incapable of distinguishing good from evil, or right from wrong. On the occasion of the Khan's [illegible] to have acted by the advice of his religious [illegible] which Buddha is asserted by Abel Rémusat to [illegible], it has given a list of three hundred signs, which, [illegible] amounts to about [illegible] hundred [illegible] which seems [illegible] disproportionate to the [illegible] which, though it may have been given, [illegible] adequate to effect its [illegible].

Bayan having effected his [illegible], [illegible] return from *Cibel*, collected his disciples, friends and [illegible] and moved to the [illegible] of *Tibet*. But regarding [illegible] as [illegible] he again retreated, and [illegible] strong and [illegible] both country [illegible] *Tibet*, country [illegible] has been conjectured, to correspond to the territory of the ancient *Thibet* or [illegible] mentioned by [illegible]. It has been [illegible], that there are [illegible] mountainous range, a [illegible] *Tibet* or *Tea*, which [illegible] improperly confounded with the [illegible] *Tibet* are a [illegible] of the *Bangash*, hereafter [illegible] the present day for their attachment to the *Nestorian* sect. The [illegible] contrary are [illegible] followers of the *Bonzi* doctrines. The [illegible] by the *Tibet* [illegible] corresponds to the [illegible] *Tibet* [illegible] the direction of the [illegible] by the *Bangash* [illegible] is one of the [illegible], and [illegible] [illegible]. This tribe [illegible] of the [illegible] of the mountains of [illegible] [illegible] hundred [illegible] [illegible] on a rugged [illegible]. The [illegible] of *Tibet* [illegible] [illegible] miles in length, [illegible] [illegible], and

is divided into [illegible] parts, or [illegible] part of [illegible] are occupied by the [illegible] *Affridis* and the rest, by the *Bungesh* [illegible] rough and dangerous country. [illegible] being [illegible] of a sudden surprise, [illegible] just about [illegible] and prosecuted the plan with [illegible] ardour and activity. [illegible] regard to [illegible] and [illegible] considerable peculiarities [illegible] religion of [illegible] originally [illegible] *Hindu*. His ancestors [illegible] had sunk deep, and [illegible] in the minds; and no sooner had [illegible] hands, than the [illegible] and depredations [illegible] *Mahom Dhera* was opposed [illegible] and out [illegible] but he [illegible] the religion of [illegible] place. [illegible] determined no longer to conform [illegible] *guidances*, [illegible] the design of conquering [illegible] *Bhadsha*. In the pride of his heart, [illegible] to have imagined that [illegible] or at least [illegible] and he has [illegible] following passages.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

[illegible] friends, [illegible]

[illegible] hand on the [illegible] the [illegible] of the [illegible]

[illegible] could see [illegible]

For [illegible]

[illegible]

[illegible] me [illegible] [illegible]

[illegible] the [illegible] [illegible]

[illegible]

[illegible] previously [illegible] it fell on the merchants as severe [illegible] [illegible]ries.

[illegible] when they learned that [illegible] [illegible] ing [illegible], in the midst of the wealth of [illegible] he [illegible] against him vigorously; but [illegible] was necessary to proceed with caution [illegible] the inaccessible [illegible] of [illegible] he could no longer [illegible] [illegible] though they had [illegible] [illegible] and to [illegible] themselves among [illegible] [illegible], nevertheless [illegible] preserved all their [illegible], and [illegible] with [illegible] have [illegible] partiality for [illegible] among [illegible] [illegible] princes [illegible] determined to inflict on them a dreadful vengeance, which [illegible] deterred [illegible] from following their example. But [illegible] the [illegible] brave and [illegible] in order to accomplish his design [illegible] safety, he practised on them the following stratagem.—After [illegible] some [illegible] [illegible] my [illegible], you [illegible] before me [illegible] with your hands bound, in [illegible] release you." Having [illegible] so [illegible] [illegible] the [illegible] resolution to comply with [illegible] [illegible] him, [illegible] [illegible] and land [illegible] possession of the original inhabitants [illegible] [illegible] for their apostacy, according to [illegible]

the prophet: "Whosoever shall suffer wickedness and infidelity to prevail, the curse of God shall destroy them, and rest on their heads, till the day of judgment." Therefore, God, in his wrath, sent this judge to them for their utter extermination.

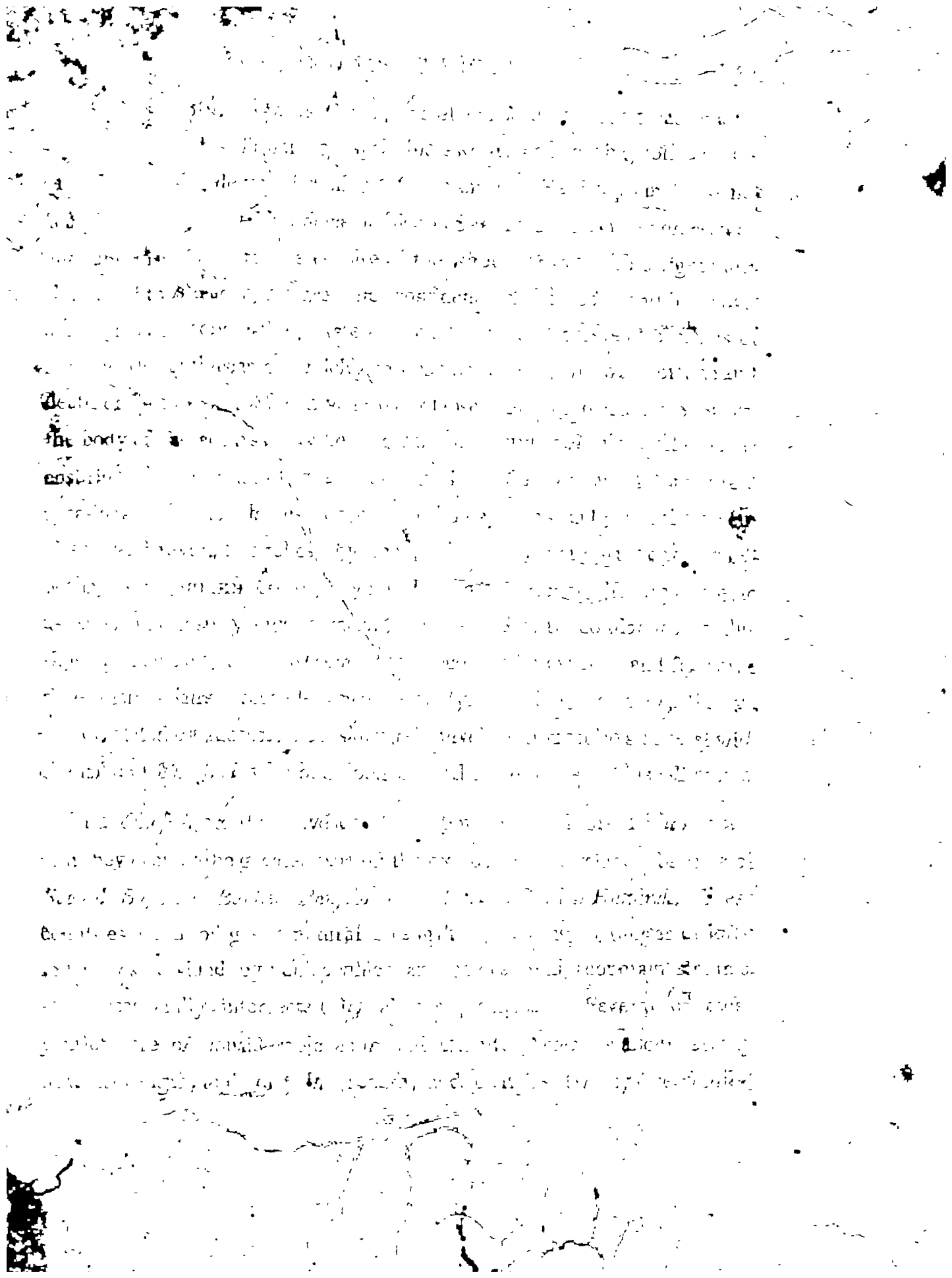
After the terrible example of *Tirah*, the whole hill country of the *Afghans*, apostatized to the new heresy, renouncing the Koran and all the ordinances of *Islam*, and practising in their place the rites of the new sect. They abandoned the stated public prayers, the prescribed duration of alms, and the regular fasts, according to the ordinance of *Islam*, and they kept no fast whatsoever, excepting one of ten days, in the beginning of spring, which they termed *Rozah-gul*, the complete fast. God preserve us all, says ALLAH DEAWLEH, from such infidelity as this.

BAYEZID's projects were now ripe, and [illegible] prompt to be attempted [illegible] into execution. With a considerable force, he descended into the plains of *Mingarah*, [illegible] and summoned the town of [illegible] which is also named *Bar* [illegible] and ravaged the adjacent [illegible]. As he slowly retired towards the mountains, he was pursued by MIRZA KHAN [illegible], who, [illegible] of a rapid raid [illegible] with him, and [illegible] attack on his rear, in the vicinity of *Sawegah*. MIRZA KHAN had improved his [illegible] followers, [illegible] as he [illegible] eyes on MIRZA KHAN, the chieftain [illegible] from his face. By such representations, he [illegible] the highest attack [illegible] no sooner did they feel [illegible] and hear the whizzing [illegible] of the regular troops [illegible] into confusion, and by the [illegible] of the Afghans [illegible] charged in [illegible] The pursuit

[illegible] continued to [illegible], and dreadful slaughter was made of the fugitives. [illegible] retreat, on foot with much [illegible] and [illegible] general rout, [illegible] gained his retreat to *Hyderabad* [illegible] but [illegible] Tangle, [illegible] had encountered, and the [illegible] which he had suffered, [illegible] exposure to the sun, among the hills, throughout a fever which irritated [illegible] of mind, [illegible] put a period to his existence. He died in the evening at *Shoja*, [illegible] the [illegible] of *Bijanagar*; and they, says Abulfa Dawerizy, [illegible] the [illegible] of darkness were not more [illegible]. He was buried in *Bijanagar*, adjoining [illegible], where that which appears to be his tomb, still remains. But in reality it is in body, soul, and the fame of [illegible] NASIRI, whose genius, though subtle and acute, and whose powers though great and versatile, seem to have been more [illegible] of a military and philosophical, than of a political or national cast. He was [illegible] fitted for founding a sect, than an empire; and yet [illegible] accomplishing both.

[illegible] steps pursued by NASIRI, however, had been so well matured by the genius of the singular character, to leave no [illegible]. His followers were [illegible] and enthusiastic [illegible], his sect by [illegible] bracing, [illegible] character, the [illegible] manner, [illegible] national character. According to ABULFA DAWERIZY, he left [illegible] five sons, who [illegible] the prime agents, both [illegible] and in his lifetime, and after the death [illegible] assumed the place and character of the five sons of [illegible] SHAH GHAZI, [illegible]

[illegible] *Ibid*, [illegible]



[illegible] watered by its [illegible] [illegible] which [illegible] [illegible], of which *Rol*[illegible] [illegible] is nearly forty [illegible] [illegible] still larger than [illegible] [illegible] only partially [illegible] [illegible] many districts [illegible] occupied by the [illegible] *Bangash* [illegible] *Patan* tribes, [illegible] is [illegible] [illegible] [illegible] breadth. [illegible] district, however [illegible] [illegible] [illegible] [illegible] twenty miles in length [illegible] roughly [illegible] miles in length [illegible] each [illegible] miles in length and [illegible] much [illegible] in breadth [illegible] of the [illegible] between [illegible] and *Ghazni*; [illegible] the [illegible] the [illegible] Mirza [illegible] they [illegible] the present [illegible] the [illegible] princes [illegible] [illegible] [illegible] [illegible] produce [illegible] of [illegible] [illegible] form [illegible] [illegible] [illegible] [illegible] [illegible] by the [illegible] well [illegible] very [illegible] have [illegible] more than [illegible] to any [illegible] [illegible] [illegible] less formidable than [illegible] otherwise [illegible] their [illegible]

The [illegible] of [illegible] between Sultan *Cassim* and [illegible] who had long been [illegible] of his [illegible] not [illegible] but he [illegible] [illegible] [illegible] [illegible] warriors of [illegible] however quickly collected a body [illegible] [illegible] Dana and his party, [illegible] on the bank of the

Sind [illegible] treated his adherents, and the chief [illegible] and his brother [illegible] They burn the bodies [illegible] to [illegible] and consume [illegible] the ashes of the principal [illegible] which has been used with [illegible] ceremony, and [illegible] under [illegible] the *Mad*. On this occasion [illegible] the scanger of [illegible] brothers, was also taken [illegible] the *Yaghistan* [illegible] *Hashnagar*, [illegible] the *Kajars*.

The [illegible] of *Yaghistan*, are of the same [illegible] who occupy the mountains of the *Paropamisus* and [illegible] *Hindoos* [illegible] they are nearly [illegible] as the *Afghans*, especially at the [illegible], [illegible] extensive [illegible] about one hundred miles in length and sixty in breadth. Before the [illegible] of [illegible], the *Remedars* of *Mandar* were [illegible] the *Afghans* [illegible] *Afghans* [illegible] more [illegible] from [illegible] when [illegible] occasions occurred, [illegible] themselves of the [illegible] The [illegible] of *Hashnagar* are still [illegible] whose wealth consists chiefly in cattle, and particularly [illegible] They are still [illegible] in the [illegible] of *Hashnagar*.

[illegible] the [illegible] of Bayazid, [illegible] Bayazid, was now [illegible] *Yaghistan* [illegible] that he had not been [illegible] the world [illegible] grieved at his loss but travellers, [illegible] charge [illegible] rejoiced at his destruction. It appears, though [illegible] as yet, [illegible] the sum of his iniquities. The [illegible] Acbar [illegible] religion [illegible] and [illegible] the road. [illegible] of the [illegible] had occurred [illegible]

tween the *Yusefzei* and [illegible] of [illegible], he issued his [illegible] the tribe to deliver up [illegible], and on part [illegible] made prisoners, to himself. When the slave of darkness [illegible] royal presence, he was most graciously received, and [illegible] ness, he was desired, a few succeeding days, to present himself [illegible] to receive some mark of royal favour. That serpent brood, however, [illegible] pensed his kindness with [illegible] made. Being of a crafty and [illegible] tile disposition, he managed matters so skilfully, that [illegible] from *Lahore*, and reached the mountains of *Tirah*, before Acbar was apprised of his flight. The [illegible] of [illegible] requested [illegible] of his *Pukhtian* sect, on this occasion, he displayed a degree of [illegible] worthy of his [illegible]. He now found himself at the head of a [illegible] and [illegible] himself as emperor of the *Afghans*. *Pukhtu* [illegible] called on all the *Afghan* tribes to follow him into *Hindostan*, [illegible] the *Afghans* only [illegible] and will soon overturn the monarchy of *Agra* and *Sirhind* [illegible] The *Afghans* collected [illegible] numerous banners, but they were [illegible] opposed by the *Moghals*, who occupied *Peshawer*, and other parts of the country; and *Afghanistan*, in its disorganized state, suffered every species of calamity. Some parts of the [illegible] of the *Moghals* were [illegible] attacks of the *Afghans*. The *Moghals* also [illegible] of the state, but [illegible] made reprisals, [illegible] *Afghans* suffered [illegible] of being *Moghals* [illegible] Their infidelity brought [illegible] and *Peshawer* [illegible] ravaged by both parties [illegible] Cabul [illegible] by the *Moghals* [illegible] in pursuit. The [illegible] of [illegible] gained ground, and he had [illegible] power [illegible] of his

[illegible] by a sudden attack [illegible] finding himself unable to [illegible] himself [illegible] compelled [illegible] retired [illegible] by the [illegible] in the [illegible]

[illegible] intermixed [illegible] other [illegible] supposed to have been the [illegible] between [illegible] and [illegible] them [illegible] considerable [illegible] stated [illegible] origin, and that they sprung [illegible] in the [illegible] in the [illegible] to have [illegible] the Kingdom of [illegible] the [illegible] extensive [illegible] the [illegible] in [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] still [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

peculiar letters of the *Afghans*, as distinguished [illegible] *Arabic*, in *Arabic*, inserted in that work, he makes the following [illegible] appear to have [illegible] for the inelegance of his composition.

"Know gentle reader, that in *Afghan* poems, the authors are accustomed to pay no great attention, to the correctness and similarity of the rhyme, or the equal proportion of the lines to each other, in a couplet; nor are they more careful, with respect to uniformity of orthography. For my own part, I must admit, that I have paid little attention to poetry, for the mere purpose of promoting the pleasure of the reader; but respecting the more important matters of religion, I have been more careful; and should any one profit by my endeavours, the prayers of that person will be most acceptable to the author."

This passage not unaptly characterizes the *Makhzan Afghani*, the style of which is both quaint and rambling, while the texture sets all method at defiance. Indeed, the work betrays few features of either power of thought or vigour of expression. A considerable part of it, consists of translations of sentences and passages, from common moral and religious tracts, in the *Arabic* and *Persic* languages; such as the *Kasideh Burdah*, the *Khalaseh Ceidáni*, the *Resáleh Imam Omar Nasaf*, the works of NASAR KHOSRU and BAYEZID BOSTAMI. These fragments of translation, are intermingled with religious exhortations, addressed to the *Afghán* tribes; common maxims of morality, quaint verses, and mystical explanations of the *Arabic* and *Pashtu* letters of the alphabet. Some *Afghans* are inclined to think, that the popular *Makhzan Afghani*, is not the conjunct work of AKHUN DERWEZEH and CERMIDA, but only a compilation, from two distinct works of the same name; the first, composed by AKHUN DERWEZEH, and the second, by his son CERMIDA.

that its present loose and disjointed state, seems to

the proceedings of BAYRED and the *Rosheeah* sect, closely followed AKHUN DERWEEZE as your determined enemy. The in future, however intemperate in point of religious zeal, is faithful and accurate in point of *fact*. It is however defective, in not giving a clear and connected detail, of the tenets, or systems of opinions propagated by that heretical sect. To supply this and other material defects, I shall therefore subjoin a translation of the ninth section of the *Dabistan*, a work composed in a style, very superior to the narrative of AKHUN DERWEEZE. MOHSAN FANI, the author of the *Dabistan* appears to have drawn up his account of the *Rosheeah* sect, from the best authorities; he appeals to persons who were themselves engaged in some of the transactions recorded, and he cites the works of BAYRED himself, which I have not been so fortunate as to procure.

DABISTAN, C. XX.

Account of the Roshenian sect, divided into three sections.

1. Of the appearance of [illegible] and [illegible] of some of his followers.
2. A short [illegible] of the preceding.
3. Account of his [illegible].

1. ON THE APPEARANCE OF BAYEZID ANSARI.

IN the *Hadiseh*, which is composed by Bayezid himself, it is mentioned that BAYEZID ANSARI was the son of SHEIKH ABDOOLLAH, who was sprung in the seventh descent from SHEIKH SIRAJ-ED-DIN ANSARI. He was born at *Jalinder*, in the *Punjab*, in the latter period of the [illegible] monarchy. About a year after this event, the blessed [illegible] BABER PADSHAH was [illegible] only the *Afghans* [illegible] In the *Afghan* history it is related, that BABER defe[illegible] AFGHANS, in the year of the *Hegira* 932. In the [illegible] stated, that the mother of BAYEZID was named [illegible]

The grand father of ABDULLAH were brothers, and *Jalinder*, where MIRZA BAYEZID was born. The [illegible] asked BANIN, the daughter of MOHAMMED AMIN, [illegible] son ABDULLAH, in marriage. ABDULLAH, the father of BAYEZID, resided at *Canigúram*, in the hill country of the *Afghans*; and when the powers of the *Moghuls* began to prevail, BANIN also went with BAYEZID to *Canigúram*. ABDULLAH had no affection for BANIN, and at last divorced her; and MIRZA BAYEZID suffered great hardships, from the enmity of his step-mother, and of her son named YAKUB, besides the neglect of his father. It was the practice of BAYEZID, whenever he went to tend his own grain fields, to guard, and pay attention likewise to the fields of others; and from his childhood he had an inclination towards the first cause of all; insomuch that he once made this enquiry: "Here are the heavens and the earth; but where is GOD?" KHWAJEH ISMAIL, who was one of his relations, being moved by a sacred impulse, which he received in a dream, devoted himself to austere exercises of devotion; and many persons who attended him, derived great spiritual benefit from him. BAYEZID, also, wished to become his disciple, but ABDULLAH forbade him, saying, "It is a disgrace to me that you should become the disciple of the meanest of your relations; go and attend the sons of SHEIKH BAHA-EDDIN ZECARIA." BAYEZID answered, "the character of a SHEIKH goes not by inheritance." At last, however, BAYEZID was called to austere devotion, by an invisible influence, and passed through the several gradations of the external ordin[illegible] *Sherîat*; reality, or *Lak[illegible]* true knowledge, or *Ma'rifat*; proxi[illegible] *Kurbit*; union, or *wa[illegible]* the indwelling in GOD, [illegible]joined by the people; the envious were vexed at his [illegible] his [illegible] to the multitude, who had not attained the [illegible]EZID had no respect for family descent; but only

for science, and accomplishments.—"Paradise is for [illegible] though they be *negro* (*Habeshi*) slaves; and h[illegible] though *Sayyads* of *Koraish* extraction."—He saw Go[illegible] ing to the text. "Peradventure you may see your Go[illegible] made man" and BAYEZID was ordered to pronounce the sentence.—"I hav[illegible] seen thee, being with thee; I have known thee being with thee."—And the first one said to him, "the evil of this world is light in comparison of the future; search diligently for what is good, and search not after what is bad." And the lord announced to him, "I have ordained as duties, exterior and interior devotion; I have rendered exterior worship a duty, as a means of acquiring *marifat*, or divine knowledge; and interior worship an eternal duty."—BAYEZID was perplexed. "If I offer prayer or *namaz*," said he, "I am an idolater, and if I do not offer it, I am an infidel." Besides the prophet says, "the performing of *namáz* is idolatry, and the neglect of it is infidelity." Then the divine order arrived, "perform the *namáz* of the *anbia* or prophets." He asked, what *namaz* that was. God almighty declared, "the praise of the all-worshipful." After this, he adopted that *namaz*, as it is said.—"The worship of those who are united to the divine unity, is like the worship of a worshipper, before men; but before God, like the object of worship."—BAYEZID employed himself much in the practice of secret devotion, concerning which the prophet has said, "the best remembrance of God, is secret remembrance; and the best food, is that which is sufficient." And again, "remember your God, morning and evening, and be not one of the negligent." His adherents were informed in a dream, and BAYEZID himself was warned by a voice, that they should call him MIRZA BABA [illegible] eternal life, as God has said, "Say not of him who [illegible] the Lord, that he is dead, but that he is alive." Bu[illegible]

[illegible]; and it [illegible] together [illegible] you [illegible] *Arabian* prophet [illegible] the heart of the [illegible] that [illegible] God, [illegible]

[illegible] *Barozio* [illegible] I [illegible] not term you [illegible]

[illegible] *Mirza* of the *Ros*[illegible] replied [illegible] proceeding from [illegible] been [illegible] was [illegible] that [illegible] happened to me.

In a [illegible] I have given,
[illegible]

[illegible] *Barozio*. By [illegible] need [illegible] you [illegible] of you, [illegible] MIRZA [illegible] that men have [illegible] follow your path, and [illegible] MIRZA RO[illegible]REZIO said [illegible]

The keeping the fast of the month *Ramazan*, and abstinence from eating, drinking, and sensual intercourse, are matters of *Sheriat*.

Fasting by supererogation, the never filling the belly with food, but accustoming it to a spare diet, and restraining the body from the lusts of the flesh, are matters of *Tarikat*.

The giving the stated alms, or *Zacat* of wealth, and the giving a tenth in charity, are matters which belong to the *Sheriat*: but the giving food and clothing to the religious mendicant, and the performer of fasts, and assisting the helpless, belong to the *Tarikat*.

The performing the circuit of the house of the friend of God; (Abraham) the being free from wickedness and crime, and avoiding war, are matters of *Sheriat*: but the performing the circuit of the house of the friend of God, to wit, the heart, and warring with the natural inclinations, and performing obedience to the angels, are matters of *Tarikat*.

To remain constantly meditating on Almighty God; to believe firmly in the instruction which has been received; to remove the veil of whatever exists besides God, from the heart; and to fix the view on the charms of the object of celestial affection, are matters of *Hakikat*.

To view the divine nature with the eye of the heart; to see him on every side, face to face, in every mansion, with the light of the understanding; and to injure no creature of the all-just, are matters of *Marfat*.

To know the all-just, and comprehend the mystic sound of the beads in reciting the *tasbih* or *rosary*; and to understand the import of the divine names, are matters of *Furbat*, or proximity to God.

To chuse the renunciation of self, and to do every thing in the divine

essence to exhibit abstraction from superfluous objects, and to be convinced of the divine unity, are matters of *Marafat*, or union with God.

Those individuals, in deity absolute, in striving to become absolute, and to be united with the unity, and to be delivered from, are matters of *Towhid*, or the being made one with God.

The indwelling, and being resided in, the assuming the attributes of the deity absolute, and renouncing a person's own attributes, are matter of *Sacinet*, or indwelling in God; and beyond this, there is no superior degree.

The terms *Kurbet*, *wasalet*, *waradet*, *Sacinet*, are peculiar to Mirzah Roshen Bayezid, and placed by him above *Sheriat*, *Tarikat*, and *Marifat*.

At that time, it was customary, when friends had been separated, on their coming together again, at the first meeting, to make inquiries, concerning health, wealth, and families, of each other. But the friends of Mirzah Roshen Bayezid were wont to inquire, first, concerning each other's faith, spiritual progress, experiences, love, and divine knowledge; and afterwards, concerning their health and welfare. When they inquired concerning any other person, it was in the following terms: "How is he with respect to religion, and the faith; and does he hold fast the love of the friends of God?" and in these things they rejoiced. The prophet says, "Verily, God does not regard your forms, nor does he regard your wealth, but he regards your hearts and your actions."

Mirzah Bayezid, in his early youth, was wont to conform to the five ordinances of *Islam*, to repeat the confession of faith, to say *Namáz* five times, and to keep the stated fasts; but, as he was not master of sufficient wealth,

it was not necessary for him to perform *Zacat*, or offer the stated alms. He was desirous of going on *Haj*, or pilgrimage; but he was still too young (for this to be a duty) when he attained to the perfection of religion. God Almighty has said, "Verily, I am near to mankind, nearer than their own necks; there is no separation between me and mankind, and I am one with mankind, but mankind know it not: nor can a man attain the knowledge of me, unless by means of the assiduous perusal of the sacred volume, and not by much travel of the feet; but he may attain the knowledge of me, by ardent meditation; and, by obedience, a man becomes perfect." — Thus far from the *Hal Nâmeh* of MIYÂN BÂYEZÎD.

II. *ACCOUNT OF THE HISTORY OF MIYÂN BÂYEZÎD.*

HAVING assumed the character of a prophet, BÂYEZÎD ordered his followers to practise religious austerities, and caused them to perform *Namâz*; but not towards any determined quarter; for, as the sacred text runs, "wherever you turn, you turn towards God." He said, ceremonial bathing in water is unnecessary, for as soon as the air blows upon us, the body is purified; for the four elements are equally pure. He said, whoever knows not himself, and knows not God, is not a man: and if he be harmful, he is to be counted a wolf, a tiger, a serpent, or a scorpion: and the *Arabian* prophet has said, "kill a harmful creature before it causes harm." If, however, such a person be of good conduct, and a performer of *Namâz*, then he is to be considered as an ox or a sheep, and the killing of such a creature is lawful. In conformity to this doctrine, he ordered his enemies, who were self-conceited, to be put to death, because they were to be regarded as brute beasts: as it is said in the *Koran*, "they are like brute beasts, nay, worse."

He said, that every one who knows not himself, and regards not eternal life, and everlasting existence, is dead; and the property of a dead man, when his heirs are also as the dead, reverts to the living. In conformity to this notion, he ordered the ignorant to be put to death. When he found a *Hindù* acquainted with himself, he preferred him to a *Muslemàn*.

He, and his sons, for a certain time, practised high-way robbery; and plundered much wealth, from *Muslemàns*, and others. A fifth part of the booty he deposited in a store house, and when it was wanted, distributed it among his most trusty adherents. Bayezid, and his sons, were abstinent in point of chastity, and refrained from lewdness, and improper actions; from plundering the unitarians, and using violence towards those who believed in the unity.

The compositions of Bayezid are very numerous, in the *Arabic*, *Persic*, *Hindi*, and *Afghání* languages. The Makso'd-al-Mu'menín is in *Arabic*. It is said that the all-just addressed him, through Miyanji Jabrayil* He also composed the book, called the *Kheir-al-Bian*, in four languages, *Arabic*, *Persic*, *Hindi*, and *Pashtu*, or *Afghání*; and in these four languages, the same import is conveyed. The address, in this work, is that of the all-just, almighty God, to Bayezid; and it is reckoned a work of divine inspiration. He also composed the *Hál Námeh*, in which he has given an account of himself.

The most remarkable circumstance, in the history of Bayezid, is that he was an illiterate man, and yet explains the meaning of the *Korán*:

* The terms expressive of respect, in the oriental languages, equivalent to the English, *honor*, *highness*, *majesty*, &c. are not only applied to men, but in a way which often appears very ludicrous, to prophets, angels, and even to the supreme God.

[illegible]ity, and attained great power. He was [illegible] and pious; conformed strictly to the rules of MIYAN BAYZID, and exerted himself in religion and activity. In the year A. H. 969, when the lofty standard of the sublime majesty of the emperor AKBAR, was proceeding from *Ghazni*, to the seat of authority, he came to meet him; but after some days fled from the court. In the year 1000, the sublime majesty of the emperor, sent JAFAR BEG KAZWINI BAKSHI, who was surnamed ASAF KHAN, to extirpate JELAL-EDDIN FUSENGI, whom the emperor termed *Jelillah*; and in the same year the emperor's warriors having taken prisoners the wives and children of JELAL-EDDIN, by the agency of a person named WALIAPER ALI, presented them at the foot of the imperial throne. In the year 1007, and during the reign of the emperor JELAL-EDDIN AKBAR, MIYAN JELAL-EDDIN took *Ghazni* and cruelly ravaged its confines, but was not able to maintain himself in that position. When he left *Ghazni*, however, a conflict took place between the *Hazarah* and the *Afghans*, and MIYAN JELAL-EDDIN being wounded by the hand of SHADMAN HAZARAH, fled to the mountain *Rohi*, where MURAD BEG with some of the followers of SHERIF KHAN TOKAI assailed him, and cut him off.

AFTER him, MIYAN ABDAL, the son of [illegible] SHEIKH, the [illegible] BAYZID, who is known among illustrious men by the name of ABDAL, sat on the throne of religious authority. He was a just and pious person, and perfectly versed in the rules of his august predecessor. He never set himself to amass wealth, but gave to every one his due reward of his labours. The fifth of the spoil of the holy war, which he received, he deposited in the treasury of the state, so that the warriors also shared in the spoil of the country. In the year A. H. 1028, and in the reign of NUR

JEHA'N SHAH, and [illegible] of *Daulatabad*, CHIMDA[illegible] the son of JELA'L-ED-DI[illegible] the whole set of the *Jeli*[illegible] to MUHAMMED YA'KU'B CASMIRI, the agent of SA'ID KHA'N of [illegible] He was put to death in 1048, and ALLAH-DA'D KHA'N, the son of JE[illegible]-ED-DI'N, having received the title of RASHI'D KHA'NI, was appointed to a command of *four thousand*, in the *Dakhin*, and died in [illegible] Thus far the DABIST'AN.

IT has been stated, that the original perverter of BA'YEZI'D, was MU'LLA SU'LIMA'N, the *Malhed*. The term *Malhed*, is the common epithet, by which *Moslem* writers denominate the heterodox sect of *Ismailiyah*; the sect of BA'YEZI'D may therefore be conjectured to be a branch of the *Ismailiyah* heresy. A short review of the peculiar doctrines of BA'YEZI'D, will, I apprehend, show that this opinion is well founded. The obnoxious principles, which he is charged, by AKHU'N DERWE'ZEH, with maintaining, are chiefly the following:

1. GOD is all in all, and all existing objects are only forms of deity.

2. THE great manifestations of divinity are *Pirs*, or religious teachers, who are forms of divinity, or rather the deity himself. In the spirit of this opinion, BA'YEZI'D said to his followers, "I am your *Pir*, and your GOD."

3. THE sole test of right and wrong is obedience to the *Pir*, who is the representative of divinity, or rather deity itself; and therefore, right and wrong are not attributes of a *Pir*; and the greatest of all sins, is disobedience to a *Pir*, which is disobedience to the deity himself.

4. THOSE who will not receive the precepts of a *Pir*, are in the situation of brutes, which it is in some cases, meritorious, and in all, lawful to kill; or in that of dead men, whose property naturally devolves to the living, and may therefore be legally plundered, at pleasure, by all true believers.

secret rate is that of mercy, the apparent style, is that of suffering. They say that God is neither present nor absent; living nor dead; powerful nor weak; ignorant nor wise; first nor last; capable of seeing, of speaking; capable of hearing, nor yet deaf; and thus they describe all the divine attributes. They also say that ISA was the son of YUSEF, the carpenter; and they alledge that where it is said in the *Koran*, that ISA had no father, it is only to be understood, that he was not instructed in learning by his father, but acquired it from the chief men of his time, yet not from the infallible instructor. Also, where it is said that ISA restored the dead to life, the meaning is, that by learning he revived the dead and torpid mind, and instructed the people in the right way; and many such futile opinions they state, in giving an account of their doctrines. They pretend, that no trouble need be taken about external ordinances; and that whatever the *Imám* says, is *Namáz*; and that *Zacat*, is the giving in charity to the poor, (*derwéshan*) whatever is more than necessary for a person's own family. The proclaiming of *Namáz*, and the pronouncing the [illegible]ermed *kámet*, are intended for the purpose of calling every one before his own religious director, or *Péshwa*; and the meaning of *Rozeh* or religious abstinence from food is this: whatsoever the *Péshwa* does, be silent, and refrain from blaming him; and whatever he does, which is unchaste, or *Zendekah*, (heterodox) reckon this right and proper; on no account disobey him, and be so obedient, as to kill yourselves without hesitation, if he should order you to kill yourselves for him. *Háj* (or pilgrimage) according to them, signifies an ardent desire of visiting their *Imám*; and they reckon it incumbent, on every one who is able, to go and visit him. Every thing prohibited, they reckon lawful; and *Haràm* or prohibition, they pretend, denotes enmity

dies. But it is not their practice to display their tenets, to any one, until he has been initiated into their faith. They alledge that the divine attributes and the knowledge of deity, are to be attained by true science, or *ilm-i-Sadik*: and the accounts of the prophets or *Anbia*, and the precepts of the *Koran* and *Hadis* they quote for the sake of misleading men, and inducing them to suppose that they believe in God, the prophet, the *Imams*, and the *Koran*.

Abdullah-beni-Maimun-al-Kadah, the founder of this infidel sect, was the servant of Imam Jafar Sadik, and also served Ismail-beni Sadik. When Ismail died, he left a son named Muhammed, whom he likewise attended: but when Abu Jafar Mansur Davanaki poisoned Imam Jafar Sadik, Abdullah carried off his grandson Muhammed to *Misr*. When Muhammed died, he left a concubine pregnant; and Abdullah having put her to death, substituted a girl of his own in her room. This girl brought forth a son, whom he instructed in infidelity, pretending that he was the son of Muhammed; and when he grew up, he asserted him to be *Imam*, and many of the sovereigns of *Ajem* acknowledged allegiance to him. By this stratagem, many were perverted. Some of this person's descendants attained the rank of sovereign in *Misr*, *Secanderiah* and *Maghreb*; and afterwards the heresy spread far and wide. The first of these, who sat on the throne of the *Khalifah*, was Mehedi-al-Kaim Billah, and the line continued to the time of Mostansir. Hasan Sabah perverted a great many persons to infidelity by the direction of Mostansir. The line of *Misr* was afterwards cut off, but the partizans of Hasan Sabah continue to the present day. This sect consists of several divisions:

1. The *Sabahiah*. They say, that if mankind were endowed with sufficent understanding, no person would have to complain of another; but

[illegible] they [illegible] not [illegible] reading [illegible] right [illegible] distinguish [illegible] wrong [illegible] sufficient, [illegible] need [illegible] When is that [illegible] you mention, [illegible] in his name? Such [illegible] you can never [illegible] by the [illegible] [illegible] excepting [illegible] mean [illegible] proceeding [illegible] therefore [illegible] hand [illegible] we may [illegible] highly [illegible] [illegible] hence, [illegible] exhibited [illegible] proof [illegible] [illegible] skilled operator, and [illegible] [illegible] cannot make false [illegible] [illegible] with the [illegible] and [illegible] before, that [illegible] of yourselves, know [illegible]

2. [illegible] [illegible] [illegible]

3. [illegible] [illegible] [illegible] were [illegible] and succeeded [illegible] [illegible] the college [illegible] wealth [illegible] form [illegible] almighty [illegible]

4. The [illegible] [illegible] [illegible] to [illegible] [illegible]

5. THE *Maknâyah.* These are the followers of IBN-MAKNA, who was an adherent of ABU MO'SLEM; and in the time of MAMU'N, when the *Malhed* sect began to display itself, the followers of IBN-MAKNA were friendly to that person, and are still included in the *Malhed* sect. From the *Abû Muslemah* and the *Ibni Maknâ*, sprung the *Ixramiah.* IBN-MAKNA first pretended to be a prophet, and afterwards to be God himself. His adherents are numerous in the district of *Césh*, and form a sect. As soon as he assumed the character of God, he concealed himself from the sight of men, shewed himself to nobody, but wore a veil, saying, nobody can bear to behold me. His followers were also persuaded, that if he looked on any one, he would be consumed by his brightness. When his followers entreated him, in the most earnest manner, to show himself to them, he prepared some burning mirrors, and placed them so that the rays would fall on their faces; and then ordered them to advance, when those who were foremost were struck by the burning rays, and the rest turned back, and seeing what had happened, exclaimed, "Gazers cannot behold him, but he looks upon the gazers: he is the beautiful and the far seeing one." This accursed person had but one eye, and was named HA'SHEM. He was originally of *Merw*, and was exceedingly well versed in mechanical devices, and the knowledge of combustible materials; by which means he seduced the inhabitants of *Césh*, and *Anak*, in *Ferghâneh*, who after the rise of the *Malheds*, joined them, and still continue in that sect."

AFTER the account of the *Rosheniah* sect, which has been already given, it appears unnecessary to dilate on its connection with the different sects, included in the *Ismâiliyah* heresy. It is obviously a branch of the same stock, and may be considered, as particularly connected with the

last mentioned division, which seems to have flourished in *Ferghanah*, at a latter period than that of BAYEZÍD. There is also considerable analogy, between the character of HASHEM, and that of BAYEZÍD. Each of them began with assuming the character of a prophet, and ended with claiming the honours of divinity. In his prophetical character, HASHEM assumed the named of *Al-Barkai*, or the lightning-flasher; BAYEZÍD, in the same character, assumed the title of *Pir Roshen*.

IN several respects, the principles and proceedings of BAYEZÍD ANSARI, have a manifest analogy, to those of HASAN SABA'H, the great *Ismâiliyah* chief. MOHSANI FANI, the author of the *Dabistan*, in his chapter on the *Ismâiliyah* sect, cites a work composed by HASAN SA'BA'H, in which, that celebrated character grounds his principles, on the necessity of a perfect *Pir*, or unerring religious instructor; a doctrine which was also asserted by BAYEZÍD. The necessity of this great principle, it appears that HASAN SABA'H attempted to demonstrate logically; first against the advocates of intellect or reason; secondly, against the *Sunnis*; thirdly, against the *Shiâhs*; and this he terms the doctrine of the *Mâ'im*, or spiritual guide. HASAN SABA'H was the founder of the celebrated dynasty of the *Hasasinah* or *Assassins*, in *Cohistan*, and may be denominated, according to the phraseology of the West, the original *old man of the mountain*, and died A. H. 508. ALI, the third successor of HASAN SABA'H, is likewise a person of much celebrity, among the votaries of the *Ismâiliyah* sect; and some of his proceedings bear no small degree of analogy to those of BAYEZÍD. It had long been understood, that the *Ismâiliyahs* carried their mysticism to a great length; and it was alledged, that they maintained paradise to consist solely in the repose of the body, from the troubles of life; and *hell* to be nothing

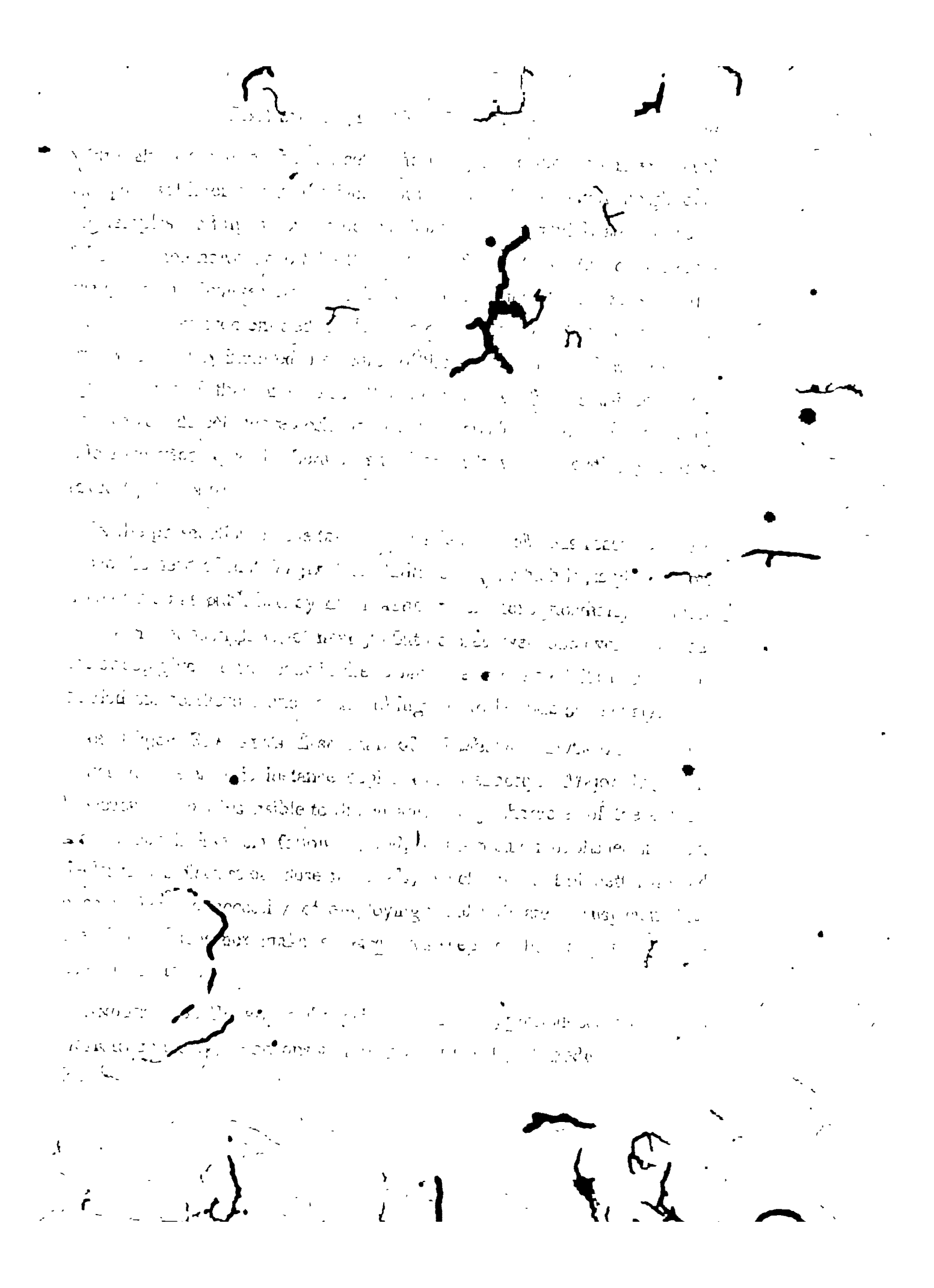
IX.

On the sources of the Ganges, *in the* Himádri *or* Emodus.

By H. T. COLEBROOKE, Esq.

In presenting to the Asiatick Society, the interesting narrative of a journey to explore the sources of the *Ganges*, I shall prefix to it a few introductory observations to explain the grounds, on which the undertaking was proposed by the late Lieut. Col. Colebrooke, by whom it would have been performed in person, had he not been prevented by the illness, which terminated in his death.

On examining the authority, upon which the course of the *Ganges* above *Haridwár*, has been laid down in the geographical charts now in use, it appeared to Lieut. Col. Colebrooke, that the authority was insufficient, and the information wholly unsatisfactory. The early course of the river, as delineated in all the modern maps of *Asia* and *India*, is taken from D'Anville's correction of the *Lama's* map, modified however, in Rennell's construction, upon information collected by the missionary



being at best founded on oral information, and very imperfectly hastily collected in a season of danger and perplexity.

Anquetil Du Perron, who, as before observed, rejected, on good grounds, the *Lama's* authority for the sources of the Ganges published in 1784 the result of our geographical research, Father Tieffenthaller, a *Jesuit* missionary in India. With the usual partiality of fond parents he places great faith in the accuracy of his missionary's itinerary and maps. They were certainly not deserving of attention. But Tieffenthaller had not surveyed in person, either the *Sarayu*, which he gives as the source from the lake *Manasarowar* to the plains of *Hindostan*, nor the *Ganges* above *Devaprayaga*, the course of which he delineates to the *Gangouttri*. I shall subsequently adduce proof of the fallacy of this assertion. The former part of it has never been doubted.

Major Rennell, on the erroneous supposition that Tieffenthaller did himself visit *Gangouttri*, has relied on the position assigned by him to that place. In the doubt even whether Tieffenthaller might not actually have taken the latitude of *Gangouttri* by observation, he or his maps did not venture to alter the position in which the missionary placed it (30°), though he conjectured it to be to the north, and decided to adjust to that position the supposed course of the *Ganges* from the *Lama's* lake *Manasarowar* imagined to be the same with the *Manasarowar*, to the cataract described by Tieffenthaller at *Gangouttri*.

It is strange that Major Rennell should have ever supposed, that the missionary had visited *Gangouttri* in person. Anquetil Du Perron, who

---

[a] Gangotri or Gangotri, Gangi, means from Go, cow, expellent, or expellers, and, in fact, implies profundum Diabolum. Gangotri is the Indian name for the Ganges. This is said by Perrault, p. 88.

[illegible] in correspondence with him, says positively, that he did not (*il ne sait qu'il n'a pas été [illegible] à la source du Gange, ou [illegible] sa carte*) it appears likewise, from TIEFFENTHALER's own statement, that the route above *Hardwar* was not surveyed with a compass. He says so in express words, speaking of the road from *Hardwar* to *Devouprayag* (*où [illegible] les [illegible] marches*), (very erroneously, however, as will [illegible] after shewn) and he gives no bearings for the remainder of the way to *Srinagar*, *Bhadrinath*, and *Mana*, which, from the general correctness of his information respecting names of places on this route, he might be supposed to have actually travelled. The route which he gives from *Srinagar* to the cow's mouth, contains few names of places, and no indication of his having travelled any, and towards the close, he expressly refers to the information of others, which he would not have done, if he had personally visited the spot, as supposed by Major RENNELL. His words, in *Bernoulli's* translation,[1] are these: "L'on "se trouve enfin auprès du rocher auquel l'opinion trompeuse des Indous "attribue la forme d'une tête de vache. *Selon le rapport de mes bonnes* "*judicieuses*, ce rocher est partagé en deux parties, de la sorte qu'elles "forment, *sort un filet d'eau* (instar sulfiridii erumpit aqua) tombant de "la hauteur de six aunes, dans une fosse qui est au dessous. C'est de cette "fosse que les gens puisent dans des flacons de verre, l'eau qu'ils trans-"portent dans les pays les plus éloignés. On ne peut aller au delà de "ce rocher, que l'on pourroit nommer la Cataracte du Gange, et "il n'est pas possible de remonter jusqu'à la source de ce fleuve. De "tems à autre il arrive bien que quelques uns, poussés par une perte cer-

---

* Bernoulli 2. 976.
† Bernoulli 1. 148.
‡ Bernoulli 1. p. 150.

« taine, pénétrant au-delà de ce rocher merveilleux, dans l'idée de pénétrer « jusqu'aux montagnes de Kelasch (Caucase,) où on prétend que Mahadeo « a sa demeure, et de se frayer par là une voye à la félicité éternelle; « tous ces gens périssent, soit par les dévalanches des neiges, soit par le « froid ou par la faim."

At the period of the publication of a second edition of his memoir, in 1792, Major RENNELL was possessed of correctier information, concerning the position of *Srínagar*, (visited in 1789, by Capt. GUTHRIE and Mr. DANIEL;) which enabled him to detect the gross error committed by TIEFFENTHALLER, who placed *Srínagar* N. N. W. instead of E. N. E. from *Haridwár*. He was thence led to entertain a very just distrust of other information, resting on the same authority; and to expect, from future researches, the acquisition of more correct knowledge. Reviewing the information then before him, Major RENNELL concluded, that the *Bhágirat'hí* and *Alacanandá*, the one from the N. the other from the N. E. join their streams at *Dévaprayága*, and then form the proper *Ganges* of *Hindustan*, which afterwards issues through mount *Sewalick* at *Haridwár*. That the *Alacanandá* is the largest of the two streams, and has its source in the snowy mountains of *Tibet*, and is traceable to *Bhadrinátha*, nine journies above *Srínagar*. That the *Alacanandá* is probably the same river which appears in DU HALDE, under the name of *Menchou*. That the *Bhágirat'hí* has a source far more remote than the *Alacanandá*. Major RENNELL adds, "as to the head of the *Ganges* itself, we cannot forget the particulars communicated by the *Lamas*, sent by CAMPBELL; whose report, although defective in geometrical exactness, has not fallen under any suspicions of error or misrepresentation, in plain matters of fact; and their report was, that the *Ganges* issues from the lake *Mapama*, and

ains westward, a few miles running to the south, and south east. The messenger, sent by TERRENZ DANESE, appears to have corroborated this report, though without intending it.*

In conformity with this notion, maps, which have been since published (as ARROWSMITH's map of *Asia* in 1801, and of *India* in 1804,) continue to represent the *Ganges* within the chain of snowy mountains, flowing for many hundred miles, according to the *Lama's* notion of its course, from lake *Mapama* to *Gangoutri*.

This appeared to Colonel COLEBROOKE, as to myself, to rest on very slender foundations. We thought it very improbable, that a stream less than the *Alacanandi*, as the *Bhagirathi* was represented to be, should have its source, so much more remote than the five great streams and that, flowing for many hundred miles, through a mountainous region, it should receive no greater accessions from mountain torrents. It seemed very extraordinary, that the missionaries DESIDERI and FREYRE,† who visited *Ladak*, where they resided nearly two months,‡ and who travelled for twenty-six days in the snowy mountains, from the ascent of mount *Caniel*, (fourteen days from *Cashmir*,) to the town and fort of *Ladak*;§ and who

* Memoir of a map. p. 270.
† Lettres Edif. XV. 183. Nouv. Edit. xij. 434.
‡ From 25th June, to 17th August, 1715.
§ Le grand Thibet, commence au haut d'une affreuse montagne, toute couverte de neige, nommée Kantel. Un côté de la montagne est du domaine de Kaschemire, l'autre appartient au Thibet. Nous étions partis de Kaschemire, le 17 Mai de l'année 1715, et le 30, fête de l'Ascension de Notre-Seigneur, nous passâmes cette montagne, c'est-à-dire, que nous entrâmes dans le Thibet. Il étoit tombé quantité de neige sur le chemin quelques jours avant ce chemin, jusqu'à Leh, qu'on nomme autrement Ladak, qui est la forteresse du royaume le Roi, se fait entre des montagnes, qui sont une vraie image de la tristesse, de l'horreur, et de la mort même. Elles sont posées les unes sur les autres, et si contiguës, qu'à peine sont-elles séparées par des torrens, qui se précipitent avec impétuosité du haut des montagnes, et qui se brisent avec tant de bruit contre les rochers, que les plus intrépides voyageurs en sont étourdis et effrayés. Le haut et le bas des montagnes sont également impraticables; on est obligé de marcher à côté; et le chemin y est d'ordinaire si étroit, qu'à peine y trouve-t-on assez d'espace pour poser le pied; il faut donc marcher à pas comptés ce qui est extrême

[illegible] horrid aspect of the country, [illegible] would make a [illegible] so remarkable a circumstance [illegible] the *Ganges* flow [illegible] to the town, and, [illegible] very little [illegible] from their [illegible] such as the course of the river and position of *Gangotri* according to the *Pandit's* [illegible] The *Pandit's* report, too, [illegible] unimpeached, [illegible] seem [illegible] Mr. PERSON, [illegible] The information collected by them [illegible] mountains, concerning [illegible] flow on the western side of the same chain, was [illegible] with [illegible] represent it; and as best was assumed [illegible] be [illegible] on, that information procured on the hither side of the mountains, [illegible] sight of the river to be identified. Now, it is [illegible] Major [illegible] the road of the expedition [illegible] by the [illegible] Cap[illegible] *Hardwar*, [illegible] on the left of the *Indus*, that the [illegible] of the *Ganges* [illegible] the foot of mount *Himalaya*.

The *Pandits*, when questioned, [illegible] indeed [illegible] the fabulous accounts which are to be found in their mythological [illegible] and which have [illegible] the [illegible]

[illegible]

the writings of their astronomers; and, according to those accounts, the *Ganges* has a long previous course, from the *Mánasaróvara*, or from another lake called *Bindusaróvara*, before it issues from the *Himalaya*. But these are too much mixed with fable, and too full of contradictions and inconsistencies, to be considered as intended for grave geographical information; and no *Hindu* has pretended, that the course of the river could now be traced between the cow's mouth and the sacred lake.

Even Pra'n-Puri,* who professed to have visited *Mánasaróvara*, and who attempted to assign the relative positions of *Cailása* and *Brahmedan'da* to which he referred the sources of the *Bhágirat'hí* and *Alacanandá*, declared, that the river at *Gangoutri*, which was visited by him, on his return from *Cashmír*, is there so narrow, that 'it may be leaped over.'†

In his account of the *Mánasa* lake, this pilgrim may have adapted his communications to leading questions which had been previously put to him: and in what he affirmed concerning the rivers *Sarayu* and *Satadru* issuing from the *Mánasaróvara*, as well as respecting the fountains of the *Ganges* on mount *Cailása*, he may have been guided by the *Paurانic* fables. But regarding *Gangoutri*, he professedly describes what he saw; and what he thus describes, is incompatible with the notion of a distant source of the river. For a stream, so narrow that it may be crossed at a single leap, is a mere rivulet or brook, whose remotest fountain can be but few miles distant.

To this reasoning might be objected the tenor of the *Hindu* fables, which assign to the *Ganges* a long course, from lake to lake, and from

* As. Res. vol. 5. p. 43 and 44.
† As. Res. vol. 5. p. 43.

mountain to mountain, before its final descent from the snowy cliffs of *Himálaya*.* I answer, that a legend, which makes the *Ganges* gush from heaven on mount *Meru*, and, there dividing into four streams, and falling from the stupendous height of *Meru*, rest in as many lakes from which it springs over the mountains through the air, just brushing their summits,† is undeserving of serious consideration. If it be proposed to receive fabulous accounts as entitled to some notice, because they must be supposed to be grounded on a basis of truth, however false the superstructure which has been built on it: I reply, that no presumption can be raised on the ground of an ackowledged fable. After every gross impossibility has been rejected, what remains is merely possible, but not therefore probable. It is more likely to be false than true, since it was affirmed by evidence demonstrably unworthy of credit.

THE utmost then, which can be conceded, is that the conjectural basis of a geographical fable may be used, with very little confidence however, as a guide to inquiry and research. Upon this principle, it might not be unreasonable to institute researches, with the view of ascertaining whether any lake exist within the snowy mountains, an imperfect knowledge of which may have been the foundation of the fables concerning the *Mánasa* and *Vindusaróvará* lakes of the *Hindu* poets, and the *Mapama* and *Tuncadeh* of the *Lamas*: and, if any such lake exist, whether a river issue from it, as generally affirmed; and whether that river be the *Alacanandá*, as hinted not only in *Puránas*‡ but in the astronomical work

* As. Res. 8. p. 351.
† As. Res. 8. p. 321.
‡ See As. Res. vol. 8. p. 351.

[illegible]

of [illegible] *[illegible]* [illegible] by [illegible] [illegible]

On a review of [illegible] *Ganges* [illegible] traced [illegible] [illegible] snow, [illegible] from the [illegible] position [illegible] terminus [illegible] of which has [illegible] to my satis[illegible] [illegible] geographical [illegible] the [illegible] proximity [illegible] placed, by [illegible]

[illegible]

THE SOURCES OF THE GANGES.

Colonel Hardwicke, at nine journies, from Gangotri, which is situated, according to the Lama, in lat. N. and long. E. and according to the Lama surveyors, in the same degree of long. W. of the Isle of London, and lat. [illegible] according to the Mandoo map. [illegible] however, there is room for the supposition of a large interposed lake, out of which, by [illegible] the Ganges, perhaps the *Alaknandá*, might really issue, contrary to the whole current of popular belief.

This view appears to present an object of [illegible] depending on the result of the research. The actual survey of the Ganges above *Hurdwar* (where it enters the *British* territories,) to be the [illegible] had been traced by *Hindú* pilgrims, and to [illegible] was an undertaking worthy of *British* enterprise. Perhaps the national credit was concerned, not to leave in uncertainty and doubt a question which the *English* only have the best opportunity of solving: and one at the same time so interesting, as that of exploring the sources of one of the greatest rivers of the old continent, and whose waters fertilize and [illegible] the *British* territories, which it traverses in its wide navigable extent.

These considerations, partly the suggestions of his own mind, and partly pressed on his attention by me, [illegible] to undertake the proposed enterprize, for which the sanction of government was accordingly solicited and obtained. But, in consequence of illness, as already intimated, the expedition was conducted on his distant Lt. Wood, who was accompanied on the journey by Capt. Raper and Capt. [illegible]. The journal of Capt. Raper has enriched the narrative which is presented to the society.

The result of the survey is briefly stated as follows from the [illegible] evidence.

'SHOULD you deem the intelligence collected in this tour worthy of communication, you may perhaps wish, that, in addition to the map, I should give a summary of the geographical information acquired: and these, with the account which I formerly sent you of the trade carried on with the transalpine countries,* compose my exclusive share of the communication.

'THE abstract of material positions ascertained is as follows; and I am perfectly satisfied with the correctness of all the results, excepting that of *Cédár-náth;* and even this cannot fail of being a very near approximation.

Gangoutri,	Lat.	31 4 N.	Long. from	78	59	E.
Jamoutri,	-	31 23 N.	*Greenwich*	78	31	E.
Cédár-náth,	-	30 53 N.	-	79	19	E.
Bhadrináth,	-	30 43 N.	-	79	38	E.
Déóprayág,	-	30 9 N.	-	78	31	E.
Srínagar,	-	30 11 N.	-	78	43	E.
Almora,	-	29 36 N.	-	79	42	E.
Source of the Rámgangá R.		30 7 N.	-	79	23	E.
Formation of the *Gogra* river by the junction of two streams at *Baghéswár.*		29 55 N.		79	52	E.

'CONSIDERING the most important information gained, to be a knowledge that the sources of the *Ganges* are southward of the *Himálaya,* I subjoin my reasons for adopting this opinion:

Ist. 'IT had been universally experienced, during our journey, that the supply of water from springs, and numerous tributary streams, was sufficient, in a course of eight or ten miles, to swell the most minute rivulet into a considerable and unfordable stream, et vice versa. Now the course of the *Bhágirat'hí* and *Alacanandá* rivers was followed, till the former

* Inserted in a note in the following narrative of the journey.

became a shallow and almost stagnate pool, and the latter a small stream; and both having, in addition to springs and rivulets, a considerable visible supply from the thawing snow, it is therefore concluded, by analogy, that the sources of these rivers could be little, if at all, removed from the stations at which these remarks were collected.

ed. The channel of a great river is usually a line to which the contiguous country gradually slopes; and perhaps on this account, in the mountainous country, (as information and experience have taught me,) the [illegible] a river always furnish the most practicable road in the direction of its course.* Now, if the *Bhágirathí* and *Alacanandá* river had a passage through the *Himálaya*, it should follow, that the channel of its stream would form the *Ghátti* by which the snowy range became passable. But, since this principle holds good in practice, and since it is utterly impossible to cross the snowy range in a direction which the channels of these rivers might be supposed to assume, I consider that all former reports are determined fictitious.

ad. I have conversed with two or three intelligent natives, whose information I have found correct in other instances, and who have, on pilgrimages and on business, traversed the northern side of the *Himálaya*. I have their assurances, that no river, except one, exists westward of the *Manasarówara* lake; that this stream is called the *Saturuk (Satalaj)* river; and that it turns southerly, west of *Jamouri*.

The extreme height of the *Himálaya* is yet a desideratum; but by a mean of numerous altitudes of a conspicuous peak taken at different hours

* The only exception to this maxim is perhaps in the case of a cataract, such as the falls of *Niagara*, where a river descends precipitously from an elevated ledge of rock. But no such cataract of the *Ganges* has been found. H. C.

of the day with an excellent instrument, its distance being previously ascertained, by observation, from the well determined extremities of a sufficient base, in the level country of *Rohilkhund*, and allowing an eighth of the intercepted arch, which is supposed to exceed the mean of terrestrial refraction; its height is calculated at twenty-one thousand feet above those plains.

'The usual rise of the rivers at *Déóprayág*, ascertained by measuring with a line the distance between the water's limits on a perpendicular scarp, is about forty-five or forty-six feet; the nature of the channels not admitting of any increase in breadth. They are subject to irregular and temporary swells, of sometimes ten feet perpendicular, in heavy or sudden falls of rain.'

I entirely subscribe to the arguments of Lieut. Webb, which to my apprehension are conclusive. No doubt can remain, that the different branches of the river, above *Haridwár*, take their rise on the southern side of the *Himálaya*, or chain of snowy mountains: and it is presumable, that all the tributary streams of the *Ganges*, including the *Sarayu* (whether its alleged source in the *Mánasarówara* lake be credited or disbelieved,) and the *Yamuná*, whose most conspicuous fountain is little distant from that of the *Ganges*, also rise on the southern side of that chain of mountains.

From the western side of the mountains, after the range, taking a sweep to the north, assumes a new direction in the line of the meridian, arise streams tributary to the *Indus*, and perhaps the *Indus* itself.

From the other side of this highest land, (for it is hardly necessary to remark, that the remotest fountains of rivers mark the highest ground;) a declivity to the north or west gives to the mountain torrents, and

X.

Narrative of a survey for the purpose of discovering the sources of the Ganges.

By Capt. F. V. RAPER.

Communicated by the President.

THE information of which geographers are hitherto in possession regarding the source or sources of the *Ganges*, being uncertain and unsatisfactory, the supreme government of *Bengal* determined, in 1807, to authorize a survey of the course of that river, up to its fountain, or as far as might be practicable; and Lieut. Col. Colebrooke, the surveyor general, then employed on a survey of the newly acquired provinces, was directed to execute this commission. Colonel Colebrooke's long and extensive experience, together with the ardent zeal which he had always displayed for the advancement of geographical knowledge, qualified him eminently for this task; but he was rendered unable to proceed, by the fatal malady which terminated his useful and meritorious labours. At his recommendation, Lieutenant Webb was nominated to continue

[illegible] the conduct of which he had instructions to the following effect.

1st. To follow the *Ganges*, from *Haridwar* to *Gangotri*, where that river is supposed, either to force its way, by a subterraneous passage, through the *Himalaya* mountains, or to fall over it below, in the form of a cascade. To ascertain the dimensions of the city, and delineate its environs; and to observe its true geographical situation in latitude and longitude.

2d. To ascertain whether this be the ultimate source of the *Ganges*, and whence it should prove otherwise, to trace the river, by survey, as far towards its genuine source as possible. To learn, in particular, whether, as stated by Major Rennell, it arise from the lake *Manasarowar*; and, should evidence be obtained, confirming his account, to get, as nearly as practicable, the bearing and distance of that lake.

3d. To fix, as well as it can be done, by bearings of the snowy mountains and by the reports of the natives, (should the time not admit of a more particular survey,) the positions of the sources of the *Alaknanda* river at *Bhadrinatha*, and of the *Cédar* river, which joins it above *Srinagara*, at *Cédarnath*. The one or both of the peaks, under which these rivers rise, are [illegible] to be visible from places near *Srinagara*; and consequently their situation may probably be ascertained by bearings taken at different stations on the road to *Hangoria*.

4th. To inquire whether the source of the *Jumna* river lies to the west or north-west of *Gangotri*, and, if any particular mountain be pointed out as the place where it rises, to fix the position of that mountain by bearings.

5. 'To ascertain generally the positions of all the most remarkable peaks in the *Himálaya* range; taking their elevations to the nearest minute with a theodolite, and drawing the appearances they present to the eye.

6. 'The situations of all towns, forts, places of *Hindu* worship, *Dharmasálas* or resting places, will be included, and an accurate delineation made of the road, and of every remarkable or interesting object which is visible from it.

7. 'The height of the barometer (should such an instument be obtained in time*) is to be observed at every halting place; for the purpose of being combined with trigonometrical calculations, in ascertaining the heights of the principal mountains in the *Himálaya* or snowy range.

8. 'It would be desirable that Lieutenant Webb, after completing the survey from *Haridwár*, by *Srinagar* or *Devaprayága* to *Gangotri*, should return, if practicable, by a different and more easterly route, through *Almóra* to *Bareli*.'

Lieutenant Webb was accompanied on his tour by Captain Raper of the Honorable Company's service, and Captain Hearsay formerly in that of Madhaji Sendhiah.

It was proposed that Mr. Webb should commence his journey, as soon as might be practicable after the conclusion of the fair at *Haridwár*, which takes place annually at the vernal equinox. It was expected, that by this time, the necessary orders would be circulated, to the different *Áámils* of the *Nepál Raja*, to ensure a safe passage through the *Gurchali* territories.

* Two mountain barometers were afterwards despatched from *Calcutta*, but unfortunately both were broken on the way.

[illegible]

Dwára a door or passage.* The *Ganges*, after forcing its way through an extensive tract of mountainous country, here first enters on the plains, and the veneration with which the *Hindus* have for this river, would naturally point out this as a place deserving of peculiar worship. At the commencement of the hot weather, an annual pilgrimage is enjoined, and attended by people from all parts of *Hindustan*, and the *Dekkan*, for the purpose of making their ablutions in the holy stream. The bathing commences in the month of *Chaitra*, when the sun is in *Mina* or *Pisces*, and concludes on the day he enters *Mésha* or *Aries*, agreeably to the solar computation of the *Hindus*, and corresponding with the 10th April, on which day the sun has actually advanced some in that sign. Every twelfth year is celebrated with greater rejoicings, and is called the *Cumbha Mela*, so denoted from the planet *Jupiter* being then in the sign of *Aquarius*. Whether this sign be symbolical of the purpose for which they meet, or whether the injunction be arbitrary or accidental, is not ascertained; but a pilgrimage at these duodecennial periods is considered the most fortunate and efficacious. The present was one of those periods; being just twelve years since the visit of Col. HARDWICKE to the fair, when the contentions, which took place between the different sects of religious mendicants, were attended with considerable bloodshed, as related in the sixth volume of Asiatick Researches. To prevent a repetition of such outrages, the detachment assembled for the preservation of peace was this year of greater strength than usual. The fair is totally unconnected with the ostensible purport of the meeting; but the *Hindu* never loses sight of his worldly interests, and a *Mela* is a necessary concat-

* *Hara-dwára*, also called *Gangá-dwára*. It is written *Hardwar* in the *Ódi* or *Utkala* of the *Skanda Purána*, and other *Puránas*. This marks a different etymology from *Hari*, Vishnu, not from *Hara*, SIVA DEVA. *Note by the President.*

[illegible] *Marwar* to *Hardwar*. The building in which the goods and passengers are stowed, is a kind of wooden pannier about three feet long and [illegible] feet broad, with a low railing all round, and the bottom lined with boards. Some of these are mounted on wheels, the axle, and each pannier accommodates two passengers. The fair is generally resorted to at *Hardwar*, about the end of February, and pursues its course through the *Sikh* country. At most places, and in the principal cities of the *Penjab*, duties are levied, not only on the merchandise, but on the travellers, at a fixed price per head; and they complain, much of the interruption they meet with from the numerous bandits, who hover about for plunder. These freebooters are various nations, and go in parties of twenty or upwards together; and although the *Sikhs* are sufficiently strong to keep them at a distance, they often succeed in carrying away some of the stragglers.

After crossing the *Sutlej*, they proceed in security to *Hardwar*, and the road from *Sehranpur* is a continued line of travellers, from the middle of March till the conclusion of the fair.

This is the most frequented track; although, towards the end of the festival, every avenue is closed, by the swarms which pour in from all quarters. Those who come merely for the purpose of bathing, arrive in the morning; and, after performing their ablutions, depart in the evening, or on the following day; by which means a continual succession of strangers is kept up, occasioning one of the most busy scenes that can be well conceived. To calculate the probable amount of such multitudes would be impossible, and it would be equally vain to hazard a conjecture; but if we estimate the number at two millions of souls, we shall probably fall short rather than exceed the reality. During the *Mahratta* government, there were some grounds on which the calculation might have been made;

as a kind of pillage was levied on those who came to the fair, very heavy duties on slave and merchandise; but this arbitrary system is now abolished, and every class and description of people have free ingress and egress, without impost or molestation.

To subsist such hosts of people, would, one might suppose, almost create a famine; but the *Bazar* exhibited no appearance of scarcity, and flour sold in our camp at the rate of twenty-four or twenty-five *seers* for the rupee. The ephemeral visitors, in general, bring their own provisions; and some thousands of carts are employed in conveying grain to the fair. These supplies are drawn chiefly from the *Duab*; and, to judge by the appearance of the crops in that quarter, subsistence might have been yielded to twice the number; for the whole country was a perfect picture of affluence and plenty.

Besides the articles above mentioned, we were much surprised to see some *Venetian* and *Dutch* coins, and some toys of *European* manufacture, exposed for sale in the market; by what route the latter found their way to *India*, it is difficult to say, but most probably by *Surat*.

The horses and cattle are dispersed, indiscriminately, all over the fair, which is held in the bed of the river, at this season nearly dry. After the first of April, the influx of people is so great, that few vacant spots are to be found in the vicinity of the market; and encroachments are made on the neighbouring mountain: huts and temporary habitations are observed to rise in every direction; and, from a barren deserted bed of sand, the whole surface is seen in motion. It is curious to observe the different cast of countenance, of the various tribes who are here assembled; and the contrast of character would furnish an excellent subject for the pencil of an Hogarth. The most conspicuous personage is the *Fakir*, or born

there are sevral sects; but the principal ones are the *Gosains* or *Sannyásis*, the *Bairágís*, the *Jógis* and the *Udásis*. The four sects are again sub-divided, and branch out into a great variety; the different shades and discriminations of which it is difficult to make out, or comprehend. The most numerous are the *Gosains*, who, during the *Maharata* government, were sufficiently powerful to dispute the authority at the place; and not only collected the duties, on their own account; but regulated the police during the fair. This assumption was, of course, productive of many serious disputes, which were decided by the sword: but the *Gosains* were generally victorious, and maintained the sovereignty for many years. The next powerful sect was the *Bairágí*; but, from the year 1760, till the company got possession of the *Doáb*, this cast was debarred from the pilgrimage. The cause of this exclusion proceeded from two brothers, D'HOÇAL GÍR and DAFARAM PAT'HA, who, having determined on a life of penance, the former enlisted himself under the banners of the *Gosains*, and the latter of the *Bairágis*. In the *Cumbh-mela* of that year, they both happened to meet at *Haridwára*, and mutual recriminations took place, regarding the tenets which they had individually embraced. From a private, it became a general cause; and it was agreed, that the sword should prove the superiority. On the *Púrbí*, or last day of bathing, the two parties met, near *Canac'hala*, and after a long and bloody contest, victory declared in favour of the *Gosains*. It is said that eighteen thousand *Bairágis* were left dead on the field. Since that time, the *Gosains* have claimed the pre-eminence, and appear to have exercised their authority in a manner little expressive of meekness or toleration. Although their despotic sway is over, they still occupy the best situations at the fair; the whole of the road between *Canac'hala* and *Haridwára* being inhabited by this sect. Considerable expense must

has been incurred by many others to render their temporary habitations comfortable and convenient. On the ridge of the [illegible] side of the road, gray huts and small *Bangalahs* are erected, in front of which are high *Chabutras*, in imitation of forts and bastions, with embrasures, &c. On these they recline, with all the pride of conscious superiority and independence. Many of them profess a total disregard for all worldly concerns, and appear completely in a state of nature.

Among these *Gosains* are many men of considerable property, who assume only the garments of the devotee, being in other respects provided with all the comforts and conveniences of life; some of them follow a military profession, but the greater number are engaged in agricultural or commercial pursuits, in which they acquire large fortunes. On occasions like the present, they expend large sums, in charity, among the poor of their own sect, and in presents to the priests of Vishnu, who preside over the different places of sacred worship. One mode of dispensing their charity is by stationing people at different places on the road, to distribute water to the thirsty passengers; and although the boon be small, it is very seasonably and [illegible] is always a conspicuous expression of their aims and pecuniary [illegible].

The *Gosains* and *Bairágis* are distinguished by a shaven head, a piece of cloth dyed with red ochre, and the [illegible] wearing of beads, called *Rudráksha*[a]; this latter, however, is not confined to the sect, as the *Udásis* and *Jógis* make use of the same. The *Gosains* are the worshippers of Siva. The *Bairágis* are the disciples of Vishnu, and are distinguished by two perpendicular stripes of yellow ochre, or sandal, on the

[a] Seeds of the Gandhi [illegible] *Elaeocarpus*.

worship in the neighbourhood. The *Pach-Tirtha* is a collective name, given to five pools or basons of water, situated between two hills to the west of the town. The names of these are *Amrit-Cúnd*, *Tapta-Cúnd*, *Ráma-Cúnd*, *Sítá-Cúnd*, and *Surya-Cúnd*. They all proceed from the same source, and appear to be beds formed in the rock, by a water course, which may be traced to the summit of the hill. The *Brahmens* wished to persuade us, that these reservoirs were supplied by springs, issuing from the side of the rock; but there was no appearance to justify the assertion. The water is strongly impregnated with minerals, diffusing an offensive smell; and it was moreover extremely foul, by the agitation caused by the bathers.

The next place deserving notice is *Bhíma Ghorá*, situated to the N. W. of the town; and the road to it lies over the mountain contiguous to *Har-ca-Pairí*. It is in a small recess of the mountain, which is a perpendicular solid rock, about three hundred and fifty feet in height. It is said, that Bhima was posted here, to prevent the river from taking a different course; and immediately above the bath, about twelve feet from the ground, is an artificial excavation in the rock, which they pretend was occasioned by a kick from the horse on which Bhima was mounted. The cave is about five feet square, and inhabited, during the fair, by a *Fakir*. Ladders are planted, for the convenience of the curious, who may be desirous of convincing themselves of the powers which this horse was reported to possess. The *Cúnd*, or pool, is larger than those abovementioned; and, being in one of the small channels of the river, receives a constant, though scanty supply. It is a commodious place for bathing, but not considered peculiarly holy by orthodox *Hindus*. Opposite to *Har-ca-Pairi* is a high hill, called *Chandi-á Ghátta*, on the top of which is a small temple,

with a trident. This we had not an opportunity of visiting, nor did we see *Satya Cánd*, a sacred place, about half a mile to the west of our camp.

At the foot of the pass leading from *Har-ca-Pa'ri*, is a *Gurc'hálí Choti* or post, to which slaves are brought down from the hills, and exposed for sale. Many hundreds of these poor wretches, of both sexes, from three to thirty years of age, are annually disposed of in the way of traffic.

Those slaves are brought down, from all parts of the interior of the hills, and sold at *Haridwár*, from ten to one hundred and fifty rupees.

The shew of cattle, this year, was very inferior to what might have been expected; and the great demand, both on the part of the Company and of individuals, raised the prices very considerably. The average price of the camels from the *Penjab* was seventy-five rupees; and a common horse was not to be purchased under two hundered and fifty, or three hundered rupees. There were very few of the *Persian* or high northern breed; the prevailing casts were the *Turki*, and the cross breed of *Turki* and *Tázi*. A singular mode of conducting bargains obtains here; which, however, is not uncommon in other parts of *India*. The merchants never mention *vivâ voce*, the prices they have fixed on their cattle, but the agreement is carried on by the finger, and a cloth is thrown over the hands, to prevent the by-standers from gaining any information. The following is the key to this secret language, which is very simple, though expressive. Each finger, under the term of *Dánah*, implies one rupee, of *Dohrah Dánah* two rupees. Thus, by taking hold of three of the merchant's fingers, and making use of the first term it would imply three and of the second term six rupees. *Sut* or *Sutili* means twenty rupees, and each finger, under that term, bears that value. *So*, or hundreds, are expressed in the same manner; and it is only necessa-

sation, he suggested, that the route to *Gangotri* by the way of *Srinagar* would be very circuitous, and could not be completed in less than a month and a half; whereas, by making *Gangotri* our first object, we might return by *Srinagar* in one month. By this arrangement, we had the advantage of comprehending the whole circle of the places we wished to visit, within the limits of a two month's tour, leaving us one month for the performance of the journey to *Bhadri-náth*. The *Chawtra* staid but a short time; when he took his leave, we presented him with a few articles of *European* manufacture, with which he appeared highly gratified.

The tenth of April, being the *Purbí* or last day of bathing, the crowds of people were immense; every avenue to the *Ghát* was completely choaked up; and the flight of steps, leading to the water, poured down from the top such a constant succession of fresh comers, that the lower tiers were unable to resist the impetus, and were involuntarily hurried into the stream. The fair, however, concluded without any troubles or disturbance, to the great surprise and satisfaction of numbers, who were accustomed to consider bloodshed and murder inseparable from the *Cumb'ha Méla*; as, for many ages past, these duodecennial periods have been marked with some fatal catastrophe. A very salutary regulation was enforced by our police; prohibiting any weapons being worn or carried at the fair. Guards were posted, at the different avenues, to receive the arms of the passengers; a ticket was placed on each, and a corresponding one given to the owner; the arms were returned on the ticket being produced.

This arrangement had the desired effect; for the utmost tranquillity prevailed; and from the content and satisfaction that were expressed, by

ple of strong loops, made of rope, or plaited grass, through which the arms are introduced. Each man is provided with a cross stick, in the shape of the letter T, about three and an half feet high, which assists him in walking, and serves as a prop or rest for the burthen, when he is inclined to take breath, without disengaging his load. Those articles which were too long or bulky to be packed in a *Candi*, were well secured with cords, and carried on the back in the same manner. The *Jampucn* is a small bedstead, about three feet in length and two in breadth; at each corner is a post which supports a canopy. The poles are about eight feet long, fixed on each side, with a transverse bar at the extremities; in the center of which is a small pole or rest, by which the carriage is conveyed in the manner of a *Tonjon*. It is rather a confined and inconvenient carriage at first; but the motion is extremely easy.—This machine is peculiary adapted for a mountainous country, as the weight remains always in equilibrio.

As soon as we struck our tents, the *Chaurra* with the troops stationed at *Canac'hala* were put into motion, and set off towards their respective destinations. Several companies of new levies from *Nepál* were going to relieve a detachment of the *Gurc'hali* troops which had been employed for two years and a half in blockading *Cargra*, a strong hill fort belonging to Rajah SANSA'R-CHAND, without being able to reduce it to terms, or make any impression. Our road, for four miles two furlongs, run parallel with, and at a short distance from the river; when we proceeded in a N. W. direction, quitting the track of the pilgrims, who were going by the way of *Hrishicesa* (*Hrik'hikes*) to *Bhadri-nat'h* and *Cédára-nat'h*.

formerly yielded to the Rajah of *Srinagar* a lac of rupees annually; which revenue, under the *Gurkhali* government, is reduced to thirty-five thousand.

8th. Marched to *Mugra*. The distance is estimated ten or eleven miles N. E. by N. On this day's march, we crossed a mountain, about two thousand feet high, the ascent and descent of which were very steep and rugged. The mountain was, in some places, almost perpendicular; and the foot path cut out into zigzags of about thirty feet in length. In other places, it ran along a narrow ledge, not more than a foot in breadth; while, on the outer side, was a precipice, of six or seven hundred feet. A most alarming prospect to persons unaccustomed to such situations; and here we had reason to admire the agility and steadiness of the hill people, to whom habit had rendered the travelling in such tremendous paths familiar.

In the commencement of this day's march, we enjoyed a sight of uncommon beauty, which was rendered more striking by being concealed by a jutting point of rock, till we approached very near, and ascended a little bank, when it burst suddenly on our view.

It was a fall of water, from an excavated bank, with a cave or grotto at each extremity, forming together an arch of about one hundred feet in perpendicular height, with a subtended base of eighty or one hundred yards. Through every part of the impending summit, the water oozed in drops, which fell in showers into a bason, whence it was carried by a small stream, into the river below.

The lofty trees and luxuriant shrubs which overhung the brow, threw a partial shade over the picture; while the sun, striking full upon the cascade, was reflected in the sparkling globules; giving a richness and bril-

liancy to the scene, which words are incompetent to express. The basin, or receiver, was a hard solid stone, of an ochreous colour, smoothed by the action of the water; but the bank itself was composed of a thin coat of earth, of the same hue, but soft and friable at the top, and more indurated at the base. Upon an inspection of the grotto on the right, we were struck with new and more singular appearances.

It is a cavern, about six feet in height, ten in depth, and fourteen or sixteen in length, and is a natural excavation, the walls and roof of which are of rock. The water filters through the top, from which pendent shoots, like icicles, are disposed, in all the different stages of petrifaction. The small ramifications form variegated beds of moss, serving as conductors for the water when it first begins to crystalize; and, from a tube or pipe, they become, by repeated incrustations, a firm consolidated mass. The various colours, produced by the vegetation, changing with the different shades of light, give to the outer surface the appearance of mother of pearl; but, when the petrifaction is complete, the inside has a great resemblance to alabaster.

The water is excessively cold and clear; and, from an examination of the first process, one would be inclined to suppose it impregnated with some fine mucous particles, which adhere to the vegetable substance; and, by degrees, accumulate into a solid body. We could with difficulty prevail on ourselves to quit this beautiful spot; but, as we had a long and arduous journey to complete before the evening, we had only time to examine its principal beauties. It is called *Sansâr Dhara*, or the dripping rock. On this day's march we first saw the mountain pine, called by the natives *Chir*, or *Kholan*.*

* *Pinus Longifolia.* Roxb.

[illegible] the highest [illegible] from the base to the [illegible] the perpendicular [illegible] than [illegible] probably [illegible] calculation. [illegible] the edge [illegible] extended [illegible] eight [illegible] chains [illegible] rising above the other, [illegible] the Himalaya, or snowy mountains. It is necessary [illegible] himself [illegible] elevation, before he can form a just [illegible] The [illegible] the valley below, the progressive [illegible] hills, and the majestic splendour of the [illegible] formed so grand a picture, that the mind was impressed with [illegible] of [illegible]

[illegible] intermediate ranges [illegible] and to give a general [illegible] about [illegible] [illegible] snowy [illegible] rivers [illegible] their course. The [illegible] of the former, as taken by Lieutenant [illegible], from the spot [illegible] 46' [illegible] the [illegible] The latter [illegible] distance [illegible] the [illegible] figures [illegible] of the country [illegible] exaggeration.

We began now to descend by what is called the *Nagar Ghat*; and it was two hours before we gained the base, which is watered by a rivulet called by the same name. From the middle of the *Ghat*, we had a first view of the *Bhágirat'hi* river, which was hailed by all our *Hindu* servants, with loud acclamations, and with the accustomed terms of salutation and respect.

21st. Marched to *Mangal-Ká'l-ka-Thán*, which is a place of worship, sacred to *Mahadéva*, and inhabited by a *Jógi*. Its latitude 30° 38′ 30″ N.

This morning the thermometer was 54°. After ascending a *Ghát* for about one mile, we came again in sight of the *Bhágirat'hi*, distant from us about two and an half or three miles on our right. The stream appeared to run with great rapidity, and the breadth of it might be about forty or fifty yards. On the E. bank was a very pretty village, with fine cultivation. It is called *Hadiári*, and inhabited by *Jógis*. As we proceeded, the river opened more fully upon us; and we could perceive its course, winding at the foot of the mountains, for a considerable distance, to the N. N. E. Some of the snowy tops of the *Himálaya* were also visible, but we gradually lost sight of them, as we descended into the valley. The *Nágar* river here falls into the *Bhágirat'hi*. Our road now lay on the W. side of the valley, which may be about one and an half mile in breadth, and prettily interspersed with hamlets. This is the only *Ghát* deserving that appellation, that we have met with since we quitted the *Dhán Pérganah*. This valley is entirely confined to the W. shore of the *Bhágirat'hi*; the E. bank being the base of a very lofty chain of mountains. The hills on our left had a very barren appearance; but the fertility of the soil below began to increase, as the

[illegible] of the mountain proportionally [illegible] one side, [illegible] vestige of verdure [illegible] there [illegible] very [illegible] on the other, [illegible] of the [illegible] of the field, [illegible] in the [illegible] the [illegible] employed in [illegible] provided [illegible] [illegible]

us pass. The women even did not shew that bashfulness and reserve which females in *Hindostan* in general [illegible] mixing with the crowd, they made their comments with the great freedom. Their dress differs little from that of the men; it consists of a short petticoat and a loose jacket with sleeves. Instead of the cap they wear a piece of cloth bound around the head like a turban. Their garments are made of coarse cotton; whereas those of the men are of thick woollen blanket, manufactured from the wool and hair of the sheep and goats, which are of kinds peculiar to the hills. We could not help remarking that, even in these unfrequented regions, the female mountaineers contributed the general failing of the sex, having their necks, ears and noses ornamented with rings and beads. When these are beyond their means, they substitute a wreath or bunch of flowers; for which purpose the white rose is chosen, both for its beauty and scent.

One of the largest villages we past was *Chimálí*, in the vicinity of which were several fields of poppy, from which they extract opium. We saw also many trees of the wild barberry, with unripe fruit: the native name for it is *Ringór*. After crossing a small spring, issuing from the mountains, we left a large village called *Bará ka* on our left. It is elevated about eighty feet above the bed of the river; and contains forty or fifty houses. From hence, we proceeded through fields, by a good footpath, to the place of our encampment. Our arrival was ushered in by a couple of trumpeters, who welcomed us, with such a harsh discordant peal, that we were happy to give a little respite to our ears at the expense of our purse. The summons was, however, attended by several people from the neighbouring hamlets, particularly by those who were afflicted by any complaints for which they required medical assistance. Among these we

[illegible]

[illegible]

From [illegible] to make any [illegible] one safety [illegible] the [illegible] one [illegible] three [illegible] points of [illegible] three or [illegible] in other [illegible] patie[illegible] disa[illegible]

into the ground, about three feet asunder, and a cross bar, in the form of a gallows. One of these is erected on each side of the river, and twelve or fourteen thick ropes, divided equally in both sides, leaving a space of about one foot in the centre, are then drawn over the uprights, and fixed into the ground behind. These ropes form the support of the passage, which is then [illegible] the lower part, or periphery, [illegible] according to the height of the [illegible] feet below every a rope ladder is thrown [illegible] the upper ropes, which [illegible] fastened. The first passage [illegible] sensation of giddiness. The motion of the [illegible] swing from side to side [illegible] rapidity below, apparently [illegible] of small twigs [illegible] and [illegible] turally induces a person [illegible] ropes or pillars by [illegible] passage, however, is so narrow [illegible] necessary [illegible] side, [illegible] rapid. Some [illegible] for which they are [illegible] the villages [illegible]

The town of Sadhara [illegible]

ed of it, being in extent and population, far inferior to many villages we had passed on the road. The houses, like those of all the villages in this part of the country, are built of large stones, with slated roofs; but none of them appear in a habitable state. One cause, however, of its present dismantled condition, proceeds from the injury sustained from the earthquake of 1803, in which all the houses suffered materially, and some were completely buried in the ground. It is said, that two or three hundred people were killed by the falling in of the roofs, and that great numbers of cattle were destroyed on that occasion. Many of the habitations, however, have been repaired, and those that remain are occupied and inhabited, that the place exhibits a striking picture of wealth and population. *Bárah* is the capital of the district of the *Rajah of Bhagavan*, and is said to derive that name from its being the residence of twelve villages, which send here their goods for sale.

The natural position of this town is very romantic, with all the ghats and pagodas, which are going to *Gangotri* or *Gangoutri* for holy purposes, may be seen for twelve or fourteen miles in the neighbouring villages, where they would be very easily supplied. This latter circumstance should have chiefly contributed to render it a place of some importance. It does not appear that the town itself was ever very extensive, or that any great foreign trade was carried on. The only trifle brought from any considerable distance, is the stone of which the quarry important seems to exceed the internal consumption of the place.

The distance from hence to *Gangotri* is calculated at twelve days journey, to *Jamnotri* [illegible] to *Gangotri* *Nath* [illegible] to *Bhagirathi*

but, excepting to the latter place, the roads are very bad and difficult. That to *Jamautri* is considered by much the worst.

At this place we halted on the twenty-fourth and twenty-fifth, to procure a stock of provisions for our farther march; as the inhospitable regions, we were about to enter, afforded no prospect of any future supply. Although we had taken the precaution to send on two *Gurchâli Sipâhis*, two days before, to give notice of our approach, we could not on our arrival obtain provisions for that day, and parties sent out by the *Súbadár* returned in the evening, with only enough for the consumption of three days. The next day was still less successful; so that, finding we were not likely to get supplies without halting for several days, we determined to march the next morning, and trust to the promise of the *Súbadár*, that he would forward them to *Réjal*, a village near our road, and two days march from hence.

On the hills near this place are great numbers of black partridges, (*Perdix francolinus* Lath.) and *Chacórs* (*Perdix Rufa* Lath.) A servant of Captain Hearsay's shot one of the latter.

Near the village is a curious *Trisúl* or trident, the base or pedestal of which is made of copper, in size and shape of a common earthen pot: the shaft is of brass, about twelve feet long, the two lower divisions decagonal, and the upper one spiral. The forks of the trident are about six feet in length. From each of the lateral branches, is a chain, to which bells were originally suspended. By what means it came hither, or for what purpose it was constructed, no person could tell; and although the inscription be legible, and most probably contains the information, no one could even tell us in what language the characters

re written. We had with us two or three men, who could read *Nagri*, *Persian* and *Sanscrit*, but they were unable to decipher a single letter. The lower part of the inscription bears some resemblance to the *Chinese* character, and the natives here have a tradition, that, many centuries ago, this part of the country was inhabited by, or tributary to, the *Chinese* or *Tartars*; and imagine it possible this trident may have been constructed by people of one of those nations. We were very unwilling to yield to this supposition, as we must have given it credit for greater antiquity than its appearance or probability would justify. The design far surpasses any of the kind we have yet met with, and the execution is above mediocrity. The circumference of the pedestal is not above three feet, forming a base so disproportionate to the height, that it was a matter of surprise the machine could maintain its perpendicular position. It seemed as though the slightest touch would have thrown it down; but the *Brahmin*, who was in attendance, assured us it would defy all our efforts; and it was not until we had made two or three unsuccessful attempts to overset it, that we discovered the cheat, it being fixed in the ground by an inner shaft of iron, inclosed in that of the pillar. The only reason they assign for holding it in reverence, is from its being the emblem of one of their deities. It had formerly a temple erected over it, but in the earthquake of 1803, the mansion was thrown down, and, wonderful to relate, the pillar escaped without injury. But a large patched fracture in its side, a little staggered our faith as to its miraculous preservation. The former Raja of *Nipal*, sent some learned *Pandits* for the express purpose of deciphering the inscription, but their attempts were equally unsuccessful with those made before or since. Captain HEARSAY took an inverted copy of the inscription; by smearing the shaft with ink, and

applying long strips of paper to it, in the mode which the natives practise in taking off the impression of a seal.

26th. MARCHED to *Manhéri*. Latitude 30° 45′ 15″ N. Distance about six miles. Thermometer in the morning 55°, but the heat at noon, in the vallies, was very great. The road lay principally through the valleys, and was in general good.

27th. MARCHED to *Bat'héri*. Latitude 30° 49′ 5″ N. Distance six and a half or seven miles. Thermometer in the morning 54°.

THE road to-day was very bad; the ascents and descents being too steep to admit of proceeding in the *Jampán*. The grounds in some parts are allotted to the culture of poppy, which appeared to be in a very thriving state; and we were informed that the opium extracted from it was of an excellent quality.

THE village of *Bat'héri* is placed on the hill, about three hundred feet above the bed of the river; to the S. of it runs a small rivulet called the *Réta Nadi*, which issues from the mountain, and falls into the *Bhágirat'hí*. There is a small temple sacred to MAHA DEVA. It is constructed of large stones, piled one above the other, without mortar or cement. The form of it is conical, with a square sloping roof; and altogether, it has a great resemblance to a *Chinese* model. On the opposite side of the river is an extraordinary cascade, which issues from the summit of the mountain, and exhibits five distinct falls of water, one above the other. The lowest is the most considerable, descending, from the height of ninety or a hundred feet, in a perpendicular and solid body. The top of the mountain is covered with snow, from the melting of which the waterfall derives its chief supplies. Near this village, we

saw a great variety of beautiful *Jaikepurs* of different colours, and the banks of the rivulet are pretty ornamented with hawthorn bushes, full of blossom.

28th. THERMOMETER 50°. The arrangements which had been made for getting our supplies at *Rétak*, or at this place, obliged us to halt here to-day. Agreeably to the *Subedar's* promise, we found a sufficient stock of provisions for our people; it was requisite also to settle what part of our baggage could accompany us, and to leave every article that was not in a portable shape, in some place of security, until our return. The accounts we received of the roads were of a nature the most discouraging; and the difficulties represented, far exceed any we have yet met with; although we have passed many places, which, to a low-lander, appeared really alarming. These situations the *Pahâris* traversed with the greatest unconcern; but the continuation of the route from hence is, even in their ideas, fraught with danger. To a person who goes without a load, and is in the habit of travelling in these mountainous regions, the distance to *Gangotri* is calculated at three or four days journey: but we could not expect to reach it in less than six or seven days; and to insure our attainment of it even in that time, we should be under the necessity of leaving our tents, *Jampuans*, and even our beds behind us. Whatever inconvenience we might suffer by being deprived of these necessaries, we determined not to relinquish the attempt, until we were convinced by ocular demonstration, that the prosecution of our journey would be impracticable.

In the room of the *Jampuans*, we were obliged to substitute what is called a *Dandi*, which is simply a pole with a blanket or small carpet slung to it, in the form of a hammock.

29th. LEAVING our tents, *Jampuani* beds, and heavy baggage, at this place, under a small guard of *Sipáhis*, we commenced our march; and ten minutes walk brought us to a descent leading to the bed of the *Bhágirat'hí*. Here the road lay over immense stones and rocks, the passage of which was not only fatiguing but dangerous; for they were heaped in such loose disordered piles, that the utmost caution was required in the footing. In some places, little drippling streams, falling from the mountains, passed over the rocky bank, rendering the path very slippery. Fifty minutes over this road brought us to a steep bank, which we ascended, and halted, to recover ourselves a little from the fatigue we had already experienced. For fifteen minutes, we proceeded along the banks, in a gradual rise, when we regained the bed, by a very steep and almost perpendicular descent, of two hundred and fifty, or three hundred feet. Here we met with the same obstructions as before; and we pursued our way over the rocky surface, for thirty-five minutes, when we again ascended, and receding from the *Bhágirat'hí*, inclined a little more to the W. In twenty minutes we arrived at the *Sa'ir Nadi* by a very steep descent. This is a rapid stream, about thirty feet broad, and over it is a narrow *Sángha*, with a platform made of small fastines.

HERE we were again obliged to halt, for the purpose of gaining sufficient strength to encounter the ascent which lay before us. It was by a very narrow dangerous path, in some places excavated from the rock, while a projecting point above obliged a person to stoop as he passed along, and threatened to precipitate him to the bottom. Forty-five minutes, in this laborious ascent, brought us to the summit, whence we saw a large village called *Sálang*, about mid-way up to the hill, on the

to confirm us in the idea that its existence is entirely fabulous, and that it is found only in the *Hindu* book of faith.

The reasons which operated to our making a retrograde motion, are fully explained in Lieutenant Webb's public letter to Col. Colebrooke,* and they appeared to us of sufficient weight to cause a decision in our future plans. Having communicated our intentions to the coolies, we began to retrace our steps; and at five and an half reached the place which we had quitted in the morning. Although we had provided ourselves with *Dandis* as substitutes for the *Jampans*, we found them equally useless; for we were forced to walk the greatest part of the way. In difficult and dangerous passages, a person is obliged to dismount; but the conveyance itself is so extremely unpleasant and inconvenient, that curiosity or necessity

---

* *Extract of a letter from Lieut. Webb to Lieut. Col. Colebrooke, dated Srinagur, May 15, 1808.*

Determined not to relinquish the attempt, until I should be convinced that the impediments were of a nature to render the prosecution of my research in this quarter impracticable, I made the necessary arrangements on my arrival at *Bat'ker*, on the 27th ultimo, with the intent of continuing my route, under the inconveniences and deprivations which I was led to expect.

Having left a guard in charge of the baggage, which was too heavy to be carried on, I proceeded the next morning; but, in a progress of three or four miles, through that part of the road which is considered the least obstructed, I found the difficulties so far exceeded what had been represented, that I was fully convinced it would be in vain to persevere; and I was at length induced to return, from a consideration of the following reasons.

1st. Had no natural obstructions intervened, to render the attainment of the object doubtful, all other considerations would necessarily have given way; but when the prospect of success became uncertain, it was necessary to advert to the concurrent inconveniences, which would attend so precarious a journey. The alternate changes of the weather, from excessive cold in the morning and evening, to oppressive heat at noon, were such as no constitution unhurtful to the climate could well support; particularly under the exposure to which they would now be subjected; and, had any of the people fallen sick, which would undoubtedly have been the case, as many of them already began to feel the effects of this day's journey; I was unprovided with the means of bringing them away; and to leave them in any place of security would be equally impossible, as this part of the country is quite uninhabited.

2d. The information, which I had already obtained, from some intelligent persons, who had gone on the pilgrimage, and from the inhabitants of *Bat'ker*, many of whom gain a livelihood by bringing water from the spot, was of a nature to convince me that the prosecution of my

[illegible]

[illegible] night [illegible]

[illegible]

[illegible] obliged [illegible] of the pub-

[illegible]

[illegible] by [illegible]

the whole day. The tops of the mountains, at the base of which we had passed yesterday, were this morning covered with snow, that had fallen during the night; and from the appearance of the clouds hanging over their summits, we suppose the snow continues to fall. As it was Lieut. WEBB's intention to depute a person to *Gangotri* for the purpose of ascertaining the direction and appearance of the place, Captain HEARSAY's moonshee, a very intelligent man, was selected for that undertaking. To render his observations more correct, he was provided with, and instructed in the use of, the compass. It was also signified to those of the *Hindus* who had set their minds on the pilgrimage, and whose services were not immediately required, that they would be permitted to proceed in company with him, and rejoin us at *Srinagar*. Although the greater part of our establishment was composed of *Hindus*, there were only two or three whose ardor was not damped by yesterday's march, and who availed themselves of the proffered indulgence. The greater number of them chose rather to send their offerings than present them in person.

Two or three pilgrims, who had accompanied us from *Haridwar*, were deputed to lay the gifts of the absentees at the foot of the holy shrine, and to bring back a little water from the sacred fount. The commission was accepted with due gravity and reverence; the deputy standing while he received the purposed oblation, which was a pecuniary one, proportioned to the abilities or zeal of the offerer, who presented it in a prostrate posture, bowing to and touching the feet of the pilgrim.

THE pilgrimage to *Gangotri* is considered a great exertion of *Hindu* devotion; the performance of it is supposed to redeem the pilgrim from troubles in this world, and to ensure a happy transit, through all the stages of transmigration, which he may have to undergo. The water ta-

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

9th. MARCHED to *Chandrabadni*. Therm. 61.

PASSED the *Candicob* and *Chandrabadni Gháts*. From the top of this last, we had a clear view of the *Himálaya* range, and took the bearings of the following remarkable points: *Jamautri* N. 5° 6′ W. *Gangotri* N. 14° 35′ E. *Bhadrinát'h* N. 63° 12′ E. *Cedáranát'h* N. 58° 33′ E.

10th. MARCHED to *Gosáen Gaón*. Therm. 58½.

ON this day's march, we had a sight of the *Alacanandá* or *Dawli* river, at the distance of three miles on our left. Road good, distance ten or eleven miles.

11th. MARCHED to *Dévaprayága*. Lat 30° 8′ 6″ N. Therm. 70. This place is situated at the confluence of the *Bhágirat'hí* and *Alacanandá*. From the point where these two rivers meet, the *Bhágirat'hí*, as far as its course is perceptible, comes from the N. and the *Alacanandá* falls into it perpendicularly from the E. The contrast of the two streams is very remarkable; the former runs down a steep declivity, with a rapid force, roaring and foaming over large stones and fragments placed in its bed, while the placid *Alacanandá*, flowing with a smooth, unruffled surface, gently winds round the point, till, meeting with her turbulent consort, she is forcibly hurried down, and unites her clamours with the blustering current. The *Alacanandá*, however, before the junction, is, in width and depth, the most considerable stream; being one hundred forty-two feet in breadth; and, by the accounts of the natives who are resident here, it rises forty-six or forty-seven feet above its present level, in the rainy season. The rope bridge, by which we crossed, is elevated fifty-two feet above the present level of the water, and the people who have charge of it affirm, that in the rains it is frequently carried away by the torrent. The breadth

[illegible] is one hundred and twelve feet, and is said to be forty feet in the ruins. It has also a [illegible] a little above the ju[illegible], and elevated [illegible] eighteen [illegible]. The [illegible] of these [illegible] are composed of a hard black [illegible] of the *Alwandi* almost perpendicular to the height of [illegible] one hundred feet; these [illegible] story, shaving and [illegible] of these two streams forms the [illegible] eighty yards at this season, [illegible]

DEOPRAYAG is one of the five [illegible] mentioned in the *Sastras*, and is considered by all [illegible] as a place peculiarly holy. The town is situated [illegible] the *Alwandi* [illegible], and built on the scarp of the mountain [illegible] above the water. It forms [illegible] the *Alwandi*. [illegible] of hard [illegible] high, built of [illegible] with a sloping [illegible] to [illegible] the [illegible] of large pieces of our stone [illegible] tar. It forms a quadrilateral [illegible] decreasing [illegible] top, surmounted by a [illegible], supported on wooden pillars, [illegible] plates of copper. Above the whole, a golden ball [illegible]

* The [illegible] to the point where [illegible] meet.
† A [illegible] stone, found in [illegible] of the shell.

raised on a terrace, twenty [illegible] yards square, and [illegible] six feet high. The whole [illegible] of the [illegible] may be [illegible] seventy feet. The entrance [illegible] which [illegible] portico, [illegible] are the religious [illegible] and from the [illegible] of which bells of different sizes are suspended. The presiding [illegible] at the east [illegible] opposite to the [illegible]. It is an image about [illegible] which colour the face [illegible] opposite to the portico, and fronting the divinity, is a small temple containing the brazen image of [illegible] represented under a human form, with [illegible] black instead of [illegible] his shoulders are attached a pair of spreading wings. [illegible] in the annual [illegible] the temple [illegible]

[illegible] point of [illegible] twenty-five [illegible]

[illegible] sale of grain, and the number of [illegible] who pass this road, renders this speculation probably the most [illegible]

Those who perform their [illegible], have [illegible] names registered, by [illegible] [illegible] [illegible] we did not take [illegible]

[illegible] the [illegible] together with [illegible] suffered material injury. [illegible] purpo[illegible] [illegible]

[illegible]

[illegible]

[illegible]

out by the high mountains rising on every side. The thermometer, at 2 P. M. stood [illegible], in our tent, which was pitched under the shade of a mango tree.

29th. Marched to [illegible] Thermometer [illegible] in the shade. The general direction of the road was [illegible]

On this day's march [illegible] over which was a *Chinka* or sliding bridge. It [illegible] strong [illegible] ropes, [illegible] each [illegible] about eighteen inches [illegible] a couple of hoops, one at each end. [illegible] is seated, and conveyed across the rope, pulled [illegible] the opposite shore. [illegible] [illegible] ing. It is [illegible] and device [illegible]

[illegible]

[illegible]

On the road [illegible] several [illegible] Some of the [illegible] made [illegible] and [illegible] for the ensuing months.

30th. [illegible] Thermometer 79. The road consisted of several ascents and descents [illegible] contact with the river [illegible] the several bends of the river [illegible] which

was ripe [illegible] dark purple colour, approaching [illegible] to black. It is smaller than the white species, but does not possess an equal flavor, or that acidity which renders the other palatable to the thirsty traveller.

Our first encampment was under [illegible] to the south of the [illegible] ground [illegible] and unpleasant, that we [illegible] on a ridge, about [illegible] hundred paces [illegible] convenient and [illegible] We had here the benefit of [illegible] for the accommodation of [illegible] removal [illegible] of the natives, who [illegible] the [illegible] were kept [illegible] from bursting [illegible] beings we were [illegible] a messenger was dispatched [illegible] to request [illegible] curiosity of the inhabitants.

[illegible] on the road [illegible] exceedingly [illegible] and [illegible] by [illegible] *Hartbeest* [illegible] a rocky ledge [illegible] and which [illegible] and [illegible] without fear [illegible] would [illegible] from [illegible]

At this place [illegible] received and returned [illegible] former [illegible] we [illegible]

was in charge of the executive government, during his father's absence at *Cangra*.

Both these chiefs shewed us great civility; and from each of them we received a present of live stock and other provisions. Among these articles, the following are worthy of notice: 1. A young animal of the hog kind, called *Gúrl*; 2. A species of hill pheasant, called *Munàl*,* answering so perfectly to the description given by Col. Hardwicke, of the *Murghi Zerrin*, we suppose it to be same bird. The female is called *Dappea*; and they are brought from the mountains in the vicinity of the *Himálaya*. 3. Several small, and one large fish, called *Sóher*. The latter was caught in the *Alacanandá*, where the species is found in great numbers, some of an astonishing size, six or seven feet in length. The scales on the back and sides are large, of a beautiful green, encircled with a bright golden border; the belly white, slightly tinged with gold, the tail and fins of a dark bronze. The flavour of this fish is equal to its beauty; being remarkably fine and delicate. 4. The fruit called *Kai-p'hal*, the produce of a tree of which we had seen great numbers on our road, and which is described by Col. Hardwicke, (As. Res. v. 6. 380.) This fruit is much admired, for its very agreeable acidity.

By a mean of our observations, taken by Lieut. Webb, the town of *Srinagar* lies in lat. N. 30° 10′ 52″. It is situated on the S. bank of the *Alacanandá*, in the center of a valley, which is about four miles in length, running nearly in the direction of E. N. E. to W. S. W. and about two miles in its greatest breadth. The city extends along the banks of the river, and forms, in shape, a small segment of a circle, of which the stream

* *Phasianus Impeianus.*

constitutes the chord. The principal street runs through the city, about four furlongs in length, and contains the grand *Baxar*. The houses are in general two stories high, constructed of large stones, with a shelving slated roof of shingles. The lower apartments are allotted for shops and merchandize, the upper for the accommodation of the families. The rigid uniformity of the buildings, both in structure and materials, shews what little advancement has been made in architecture, at the same time that it detracts from the beauty of the place. A narrow projecting verandah, or balcony, forms the only apparent difference in the houses of the higher class of inhabitants; and such a system of equality prevails, that one might suppose it the effect of design, or of a cautious fear to manifest an increase of wealth, by an ostentatious display in their outward appearance. Even those of the two chiefs by no means convey the idea of mansions appropriated to the residence of men to whom was committed the government of a province.

When Col. Hardwicke visited this capital, in the year 1796, it was under the government of a Raja, to whom it had hereditarily descended through many generations; and it might be supposed to be in its most flourishing state; yet its appearance was not marked with opulence or splendour; but since that period, many natural and fortuitous causes have combined, to reduce it to a lower state of poverty, and insignificance. The encroachments annually made by the *Alcanandá*, on the houses contiguous to its current, the earthquake of 1808, which shook every building from its foundation, and the *Gurkhálí* invasion at the close of the same year, formed such an accumulation of evils on this devoted capital that one might be inclined to believe it a decree of fate, that the city should not survive its native princes. Every house appears to have felt the shock: in the

main street, not more than [illegible] remained; of some, the roofs have fallen in; of others, the walls are not standing, and many lie a complete heap of ruins. The [illegible] are exactly in the same situation; some [illegible] are still standing, and others in so ruinous a state, [illegible] under the walls. Many of the inhabitants, [illegible] expressed much sorrow at their fate; and spoke of their former sovereign, with great marks of feeling. They seemed to have [illegible] little accounts, that brought him to their recollection, and talked, to the present [illegible] of some *Shéh'áh'* *Dépáhis*, in a manner [illegible] "There," cried one, "were the apartments allotted for the *Rání* and her attendants;" "and those," said another, "the hall of the court, there he performed his religious devotions, and there he used to [illegible] the [illegible] of the [illegible]; but all is now gone to wreck, and [illegible] the [illegible] *Náis* have destroyed." These sentiments were no doubt dictated by their real feelings; for whatever [illegible] they might formerly have laboured under, they [illegible] the exactions of the present day.

Under the Chief's orders, the [illegible] have suffered from the late combination; for all classes of people complain much of the peculations of the chiefs and of the injustice, with which [illegible] method, but chiefly in their proceedings. On our arrival, the natives [illegible] complaints, why they continued under an arbitrary government, or why they did not endeavor to procure a subsistence elsewhere. They answered, that it was the place of their birth; that a removal to the [illegible], after a certain age, was fatal to their constitutions; and that [illegible] reconciled the existing evils to [illegible] that of two [illegible] they preferred

what they thought the least. The inhabitants are composed chiefly of people, descendants of emigrants from the *Doab*, *Rohilcand* and *Aude*.

The greater portion of them are [illegible] number of *Mussulman* families not exceeding sixty or seventy. Most of them are petty shopkeepers; who, to gain a scanty subsistence, are [illegible] to sleep into various speculations; and a piece of silk or a [illegible] may be procured at the same shop. The principal persons [illegible] of great business, houses at *Majibabád* and in the *Doab*, [illegible] in the sale and exchange of merchandize and coins. They [illegible] eight months in the year; quitting the hills, and returning [illegible] at the commencement of the rainy season. The middle number and specie forms one of the most profitable branches of commerce, and is carried [illegible] considerable amount. Bullion and coins [illegible] for the purpose [illegible] be reconverted into *Tomás* [illegible] the currency of the hills; [illegible] coinage of them [illegible] by the *Serrafs*, who receive a premium, equal to the [illegible] of the silver, amounting to one and an half or two per cent. [illegible] the *Farrukhábád* or *Bareli* rupee. The *Tomasia* [illegible] small [illegible] silver coin, four of which pass for the nominal rupee of the hills; and five for the *Farrukhábád* or *Bareli*. *Spanish* dollars also [illegible] there [illegible] further, and are converted into the same currency. The inferior coin is a small pice, ten *Chaus* of which are equal to one *Tomasia*.

The chief articles of speculation consist in the produce of the hills, and imports from *Burma*. The former are *Bhang*, (hemp); a coarse cloth or [illegible] manufactured [illegible] copper, drugs, gums, wool, and a species of [illegible] made from [illegible] *Burma* are received *cheroots* [illegible] musk, [illegible], tobacco, horses, salt,

drugs of different kinds and a few shawls, which come by that route from *Cashmir*. Among the drugs is one called *Nirbisi*,* held in great value and repute, by the natives, for its supposed medicinal qualities, as an antidote against the bite of a snake, and for its efficacy in healing tumors, sprains, boils, &c. by rubbing it over the part affected. In shape and appearance it somewhat resembles a shrivelled date, of a dark colour, and has a strong bitter taste. They judge of its quality by wetting and rubbing it on a piece of cloth; if it yields a bright purple, it is pronounced fresh and good. The *English* name for it is *Zedoary*. Hawks are also brought down from the hills. In exchange for the above, the following articles are supplied from the low countries. Coarse cotton and woollen cloths, silks, spices, *Lahore* salt, sugar and tobacco. On all these goods a greater or less duty is levied at *Srinagar*, amounting, on an average, to one *Ana* in the rupee, or about eight and a third per cent; and additional duties are collected at different posts, in their transit through the country. These imports are not regulated by any fixed principles; but a retrospective reference is frequently made to the accounts of former years; and if the statement of the owner falls short of the usual amount imported by him, the duties are proportionally augmented. A free communication formerly existed with the people of *Bútán*, who were in the habit of bringing their goods for sale to this market, and taking hence other commodities in exchange; but, owing probably to the above exactions, they have discontinued the practice, and very little direct intercourse is now maintained. The annual amount of traffic, carried on at this capital, must be very inconsiderable; for most of the above

* *Curcuma Zedoaria.* p. 333 of this Volume.

[illegible]ides are produced in so great abundance, and find an easier exportation through the hills to the E. and by the [illegible] of *Almora*.

THE territories which formerly belonged to the Raja of *Srinagar*, are now divided into eighty-four *Pergunnas*, included in [illegible] *Puttis*, or divisions; over each of which is appointed a [illegible] governor, who has the supreme jurisdiction [illegible] *Sudder* [illegible] in office are [illegible] TAPAN, BRI[illegible], and [illegible] TAPAN, [illegible] of whom are employed in the siege of *Cangra*; while the affairs in the quarter are transacted by deputies, who hold *pro tempore* the authority of the chiefs, and [illegible] decision on all civil [illegible] profession is made by the [illegible] of two districts [illegible] three districts meet in council to determine the point. The [illegible] is undoubtedly very summary; and in criminal [illegible] judgment may be considered unnecessary; for, [illegible] life and death is vested in the governing [illegible] The common [illegible] punishments are [illegible] or [illegible], upon a *Pergun* [illegible] village [illegible] and in default of payment, to seize the person, property [illegible] of the offenders.

It had long been the [illegible] of the court of [illegible] the territories [illegible] Raja of *Srinagar* [illegible] *Cangra*. [illegible] other remaining [illegible] its dependencies. [illegible] attempt to subdue the country of *Garwal*; but the [illegible] which they were [illegible] and other [illegible] this character [illegible] the result of this [illegible], however [illegible]

Srinagar tributary to *Nepál*, and he entered into terms, to pay in homage the annual sum of three thousand rupees, and to maintain, at his own expence, a *Vacil*, or agent, from their government. The sum above stipulated was increased, under various pretences, to nine thousand rupees; with the establishment of the resident, and the exactions made by the *Chaubis Gurchá* chiefs, who, under pretence of going on a pilgrimage, passed through the capital, for the purpose of obtaining presents, suitable to their rank, amounted to thrice the sum of the augmented tribute. Neither did this treaty secure the country from the incursions of the *Gurkhálls*; inroads were made in different directions, and little and other articles of plunder carried off.

Such was the state of affairs, till the year 1808; when the mask was thrown off, and an army of eight or ten thousand men was sent from *Nepál*, to carry their favorite project into execution. The command of this body of troops was entrusted to AMER SING CADEL, and to HASTI DHAL CHAUTRA, who, entering the country, under the pretext of claiming some arrears of tribute, marched in two parties, directly towards the capital. The knowledge they had acquired of the nature of the country, by so long and free communication, in some measure favored their progress; but they met with little opposition from the Raja, who was a man more inclined to a life of indolence and dissipation, than to encounter the toils and dangers of war. His troops, it is said, amounted to fifteen or twenty thousand men; but they were composed principally of mercenaries, who endeavoured to shun an engagement; and, after having made a short stand at *Edrahá*, fled to *Garudwára*, whither they were pursued by the invading army; and the death of their chiefs, on those plains, secured the conquest of the whole country to the *Gurkhálls*. After re-

maining in *Gerwál* for a short time, for the purpose of making some internal arrangements, and appointing provisional governors during their absence; the two victorious chiefs proceeded with their troops in the direction of *Cashmír*, but were stopped in their progress by the fortress of *Cángra*, a stronghold belonging to Raja SANSÁR-CHAND. It is situated on a high and steep mountain, about twenty Cós to the W. of the *Beyah* river, or *Hyphasis*; it is well supplied with water, and possesses sufficient ground to yield subsistence to the garrison; consisting of three or four thousand men. Before this place, the *Gurkhális* have been ever since employed; and all their efforts to get possession of it have hitherto proved ineffectual. About two years after the conquest of *Srínagar*, HASTI DAL was called from the government of these districts, in conjunction with his brother SHUMSHER BAHÁDUR, who was sent from *Nípal* to notify and secure the appointment. Having repaired to this capital, and been invested with the chief control, HASTI DAL remained at *Srínagar*; his brother BAHÁDUR, who had brought reinforcements from *Nípal*, went in his room to *Cángra*. The siege was now turned into a blockade; but the internal resources of the garrison baffled all the endeavours of the besiegers; while the revenues of this country were intercepted and wasted, to the support of the *Gurkhálí* army. In this precarious state of affairs, it was thought advisable to enter into some kind of treaty with Raja SANSÁR CHAND, and a messenger was sent to him, on the part of GURKHA SAHÍB, to propose terms of negotiation.

Although the *Serdár* held the chief military power and in the *Gurkhálí* army, the *Cángra* Raja, who is a *Rájput* of high rank and principles

---

[1] It has been alleged to the *Sikhs*, who have been called in as auxiliaries, and have repulsed the *Gurkhális*.

refused to treat with a person, who like Amer Singh, had risen from an inferior station, and was of a lower caste, but declared himself ready to accept of the mediation of Rudravir, whom he considered an equal. Hindavir Sah, taking the responsibility on himself, accordingly offered terms, which were accepted, that the siege should be raised, and Sanbar Chand be restored to all his possessions, on paying a sum of three lacs of rupees to the Gurkhas. The treaty, however, was conditional on the negotiation proceeding, until an answer should be received from Nepal. The state of parties at the court was not likely to prove favourable to the arrangements of Rudravir; for, since the accession of the present Raja, Gurkha Bir Bhoop Subrala Sah, a boy about nine or ten years of age, the councils and entire management of the state are entrusted to, or rather have been usurped by Baly Sah Tapah, a man of low origin, and whose object it is to raise a strong party in his own cast, against the influence of the *Chhetris*, who are *Rajputs*, and devoted to the reigning prince. The *Tapahs* are *Gurias*, or cultivators of land, and are formidable from their number. To this cast Amer Singh belonged, and the degrading language held to him by Sanbar Chand induced him to make an unfavourable report of the treaty, by saying the last cast of the garrison had caused the *Cang'a* Raja to accede to the terms, and he pledged himself to reduce the fort to an unconditional surrender, in the course of three or four days. The removal of Hasti Dhal and Rudravir from their appointments, was the consequence of this treaty; which, though the ostensible cause, was probably not the real cause of their supersession. They were supplanted by the *Tapah Serdars*, who now hold the government. These intrigues have created a jealousy, which may be productive of serious consequences; it is confidently reported

and expected here, that a civil commotion is now at foot, and will shew itself openly in a short time.

On taking a view of *Srinagar* from a height, it [illegible] appearance of a double valley: one situated on a level with [illegible] the other on its banks, elevated about forty or fifty feet, and [illegible] the side of the mountain. The lower one, in which the city [illegible] been found by the recession of the *Alaknanda* [illegible] and, although the period be too recent [illegible] the face [illegible] an [illegible] or bank, marking the equality, [illegible] suppose that such has been the case; and that [illegible] inclination, it is gradually retaining [illegible] bottom of the upper valley, in the city, is a [illegible] three or four miles long, but [illegible] scattered [illegible] to the city, the [illegible] divides into two or three streams, which unite about [illegible] In one of the small islands, [illegible] formerly connected [illegible] The [illegible] mountains is very barren, here and there [illegible] but the general features [illegible] and [illegible] vegetation [illegible] the opposite side of the [illegible] hamlets are seen [illegible] the foot of the hills, with which communication is [illegible] boat to the [illegible] of the city. One of the largest of these villages is called *Kant Hat*, containing a temple [illegible] rome rites are performed, [illegible] the [illegible] observed in the temple of the *Cupean* goddess. [illegible] dancing [illegible] men; and the ceremony of [illegible] consists in [illegible]

the head with oil, taken from the lamp placed before the altar, by which act, they make a formal abjuration of their parents and kindred, devoting their future lives to prostitution. A short distance beyond it is a *Math* or temple of Kachi [illegible], the god of love, whose shrine, if we may believe the report of the Bramins, and numerous votaries, are tainted with [illegible] poison: indeed, it is worthy to appear to be so generally [illegible] that the inhabitants are supposed to labor under the [illegible] by their ignorance of proper [illegible]

[illegible] had an opportunity of seeing a curious ceremony, which is occasionally observed by [illegible] people, and took place on the opposite side of the river, nearly [illegible] from our tents. It is called the [illegible] and is a kind of [illegible] oblation to the genius of the [illegible] and down the breast on the land, and preserve the crops from the destructive ravages of [illegible] and vermin. A thick rope, of amazing length, was made fast to a stake near the head of the river; and the other end [illegible] by [illegible] hundred men to the top of a hill, nearly [illegible] and being passed through a running block of wood, [illegible] a large tree, and made as tight as it could be stretched. On this [illegible] which [illegible] the rust of *Mars*, or spanglers, were placed [illegible], and [illegible], or having any hold to prevent the [illegible] excepting a few large bags of sand fastened to his legs and thighs, he was started from the summit, and arrived in safety at the bottom. The [illegible] was considered fortunate, and the enterprise liberally rewarded by the [illegible] owners of the [illegible]. Had the man [illegible], he would most probably have been killed on the [illegible] was at all event a the forfeit

of [illegible] for had any life remained, the head was to have been severed from the body, [illegible] offered up as a sacrifice, or a oneinem, to the offended spirit. This superstitious custom obtains in many parts of the hills, and is generally resorted to, after a bad season.

About four o'clock in the evening, came on a violent squall from the north-west, attended with rain, which lasted for a couple of hours. The day had been excessively hot, and the thermometer stood, in the tent, at [illegible]. The storms at this season of the year may be considered periodical, at this place, for we had experienced [illegible], in a less or greater degree, every one during our stay, and the inhabitants informed us [illegible] for this time the country [illegible] have with us.

On the [illegible] after repeated messages to the chief, Sussia Tarkar, it was at length [illegible], that the same [illegible] should proceed [illegible] *Sacri Hath* to *Gaburd*.

The [illegible] due on the [illegible], and the [illegible] of the new agreement having been sent to Sussia Tarkar, the requisite *Pawnahs* were made out, and sent to with the roots of the [illegible] chiefs. In the morning we were joined by the party from Chagtoo, who all returned in health and spirits. The second of their journey, after crossing [illegible], was, by their account, a series of difficulties and [illegible] dangers, which were no doubt a little exaggerated; but what greatly tended to obstruct their progress, was the heavy rain for three or four days successively which attended them in their course. [illegible] were their arrival at *Gangotri*, they were [illegible] by a [illegible] which occasioned to small alarm and inconvenience to the party, some of whom had [illegible]

experienced, or seen before, in Britain, the element in this fairy state of congealment. The description, the *Marchi* gives of the appearance of the lake, is exhausted by the observation of his rapturous, yet much as second and more previous to prior. At [illegible] miles beyond *Gangori*, the river is entirely concealed, under beds of snow; beyond which, [illegible] been able to penetrate. The breadth of the stream is about fifteen or twenty yards, the current moderate, and not above waist deep. Two miles beyond is the place called *Gau-mukhi*, or the cow's mouth, [illegible] stage alone, sit [illegible] middle of the bed, the water passes on each side, but a small piece of the fragment is disclosed to the upper surface, which fancy may stretch into the idea of the object. [illegible] the direct road by Bhand, on the bank near *Gangori* is a small temple, about eight or ten feet high, containing two or three images, representing the *Ganga* [illegible] *Jumna*, &c. There are [illegible] *Ganga*, [illegible], where the [illegible], called *Brahma-kunda*, *Vishnu-kunda* and *Siva-kunda*, formed in the bed of the river. The mountains in the vicinity have a very barren appearance; the only tree produced there is the *Bhoj-patra*.

10th. Marched to *Jhala*, [illegible] miles. Thermometer in the morning 70°. The road today was good and, for the greater part, along the bank of the *Bhagirathi*. We met on the road a great number of pilgrims returning from *Bhadri-Nath* and *Sidhu-Math*.

9th. Marched, at half past six in the morning, when the thermometer was at [illegible], and encamped at noon, in a cultivated spot, near a deserted village. Hills are hemmed and fifty feet above the river.

[illegible] A. cow.

On the opposite side were two or three villages in sight. The whole of the road to Ley was a continuous rise and fall, but the path was generally speaking good. In the steep [illegible] was hard and rocky, [illegible] by the passage of travellers; and [illegible] easier [illegible] making the road [illegible] government [illegible] with the help of [illegible] passengers [illegible] the steep sides and [illegible] tions [illegible] made [illegible] fied [illegible] the right [illegible] the [illegible] house [illegible] people [illegible] were [illegible] the [illegible] off from [illegible] position [illegible] majority of the multitude [illegible] above the level of [illegible] road [illegible] the whole surface [illegible] naked [illegible] the summit [illegible] a [illegible]

table land, in the middle of which is a temple, called *Pach-bhai*, by which name the pass is also designated ... about six feet square, built of large pieces of slate, with five stones placed perpendicularly in the centre ... the temple stands here ... The ... brothers, who were next of kin ... have committed the most horrid ... pass ... stated ...

... a small village ... of the ... the road consisting ... We ... and then ... of the *Alacnanda* with ... *Ganga* ... of *Chára*, and ... with the *Alacnanda* ... *Rudra* ... is one ... *Chára* ... the *Alacnanda* river ... track ... of junction ... elevation ... a few houses ... large fragment of rock ...

[illegible] completely excavated, somewhat in the shape of a dome, with a couple of apertures at the top, on which the gigantic Bhima is supposed to have placed his culinary utensils. On one side towards the road it is enclosed to the height of twelve or thirteen feet, in a brick irregular manner, and the numerous stalls, which the pilgrims have left standing within, they then [illegible] still applied to the purposes for which Bhima is [illegible]

[illegible] Nearer to Devaprayag, the confluence of the *Alacananda* with the *Pindar* [illegible] the S. E. This is another of the five *Prayagas* mentioned in the *Sastras*, and considered the third in point of consequence. The village contains only [illegible] eight houses, with a *Mandir*, or temple, in which is placed the image of Raja Dasaratha. Here is a *Jhula*, or hanging bridge, over the *Pindar*. The course of the *Alacananda*, as far as visible from the N. to Lat. [illegible] [illegible]

[illegible] with a esp[illegible] and [illegible] in some [illegible] dangerous, being formed on a ledge of rock, which here [illegible] small projecting point, not above five or six inches wide, to [illegible] foot upon requiring the utmost care and caution in the passage.

[illegible] Raja's suite we passed a fixed bridge, built by the *Chur'halis*, a [illegible] tribe. The rock on their side, was faced with stone, in the form of a niche [illegible] which strong beams were thrown out horizontally, the one above the other, the lowest timber projected about two feet, and each successive one was so [illegible] in the progressive proportion, as to constitute an arch, leaving only a space of ten or twelve feet in the centre, to be covered with strong planks. The model of this bridge appears to be entirely foreign, and it was most probable [illegible]

[illegible] by the [illegible], it had a very neat appearance; but it would seem [illegible] so well calculated as those of a more yielding nature, for these rapid streams; as, either from the force of the current, or the badness of the construction, some of the [illegible] and the upper places had fallen; yet although [illegible] perfectly sound [illegible] here.

A [illegible] beyond this, we entered a [illegible] plain, about one mile and a half in diameter, [illegible] A large space of it was covered with [illegible] grass, on which great numbers of cattle were grazing. In the centre was a large [illegible] tree with a *Chabutra*. This part of the valley is called [illegible], and [illegible] for [illegible] which [illegible] contents of [illegible] have [illegible] common [illegible]. The following is [illegible] assigned for this ground being [illegible] belonging to the place, [illegible] by chance [illegible] a cow, which [illegible] upon his premises; and [illegible] distressed [illegible] only [illegible] of the act, but of [illegible] which he was subject by the [illegible] went to [illegible] his misfortune [illegible] or [illegible] the *Delhi* [illegible] be [illegible] of [illegible]. The men [illegible] with [illegible] with [illegible] offered [illegible] of the [illegible] be applied [illegible] other purpose, the [illegible]

The [illegible] ing forty or [illegible] situated about one hundred [illegible] of the mountain-

[illegible]

tain. Where Cos to the south of this place, are the road and copper mines of Dhanpur. They are at present farmed for the annual sum of four thousand rupees, by a man named Pure Sonar, whom we saw at the capital, and who furnished us with a few specimens of the ore. The copper is produced in various forms; sometimes mixed in veins of different coloured clays, and sometimes running in veins through hard and solid rock. When the veins are rich, they yield two third of metal, but the averaged quantity extracted amounts to about one half. Two or three hundred people are employed in the copper mines, and smelting the ore; the process of which is very simple, consisting only in pounding the ore, and melting it up, with charcoal, into balls. These are put into a furnace, and gently heated to facilitate a fusion of the metal. About four [illegible] copper ingots of [illegible] weight, [illegible] in the Sanscrit [illegible] capital would [illegible] willing to undertake the task, [illegible] faith.

At seven minutes past three, [illegible] experienced a violent shock of an earthquake, which [illegible] seven seconds, and [illegible] like distant thunder. Our tent was pitched at the foot of a high mountain, covered [illegible] large stones; the only occasion [illegible] effects of these convulsions [illegible] safety [illegible] we sought for [illegible] sometime, in anxious expectation of the [illegible] MAHADEVA stood a melancholy monument, [illegible] and [illegible] the [illegible]

[illegible] of [illegible]; and the spot we fixed on, [illegible] most [illegible], [illegible] between [illegible] mountain, distant from each other about fifty [illegible] [illegible] for some time in this situation, and finding the [illegible] was [illegible], [illegible] began [illegible]. We had found [illegible] [illegible] the storm [illegible] [illegible] [illegible] [illegible]

[illegible]. THENCE we sailed to *Nundy-Jungle*, the confluence of the *Alcanandah* and the *Mandakini*, a small river, which comes from the [illegible] of [illegible]. The course of the *Alcanandah* was [illegible] as visible, [illegible] from the north. [illegible] [illegible] of the principal *Prayagas*. Four of these [illegible] places of [illegible] we have already passed; the fifth [illegible] *Dhaba*, which is called *Char-prayag*, or by way of distinction, as [illegible] and considered [illegible], it is [illegible] denoted by the [illegible] of *Prayag*. There [illegible] temple, and a small village, [illegible] place [illegible] of either [illegible] [illegible] for Brahmins have [illegible] here, for the purpose of selling [illegible] to the passengers [illegible] for delicacies, [illegible] in a [illegible] [illegible], a few [illegible] stones are piled up, in the form of a *Chabutra*, on which some *Pandas* [illegible] proposed, [illegible] [illegible] of the [illegible] Brahmins [illegible] [illegible] the [illegible] the [illegible], but, [illegible] the temple, with its contents, [illegible] carried, and [illegible] preserved, [illegible] the [illegible] only during the time [illegible] [illegible] passing.

The greatest [illegible] of the road lay through a succession of small vallies, near the course of the *Alcanandah*, which bed, in one place, was considerably extended [illegible] several small islands, covered

Hindu place of worship, it is built with gable or banks of a [illegible] in a slopi[illegible] plates of copper. The doors were several [illegible] when we went [illegible] it in the evening, and we were consequently obliged to return without seeing the interior of it. In the upper part of the town is a large square, where the pilgrims [illegible] to halt here put up for the night. To the right [illegible] with two brazen spouts, [illegible] water keeps constantly [illegible] below. It is constructed for the convenience of the [illegible], [illegible] supplied by the streams from the mountain. [illegible] appearance of the square, is a collection of temples [illegible] of great antiquity. They are raised on a [illegible] place in the center of the area. Towards the principal [illegible] is surrounded by a wall, about [illegible] feet square [illegible] the center of each face, are inferior temples, containing [illegible] several of them were destroyed, and those [illegible] by the [illegible] of man are in very [illegible] condition. The [illegible] have the images perfect, and the temples of [illegible], SURYA or the sun, and the MAHADEVA. Those, the nature [illegible] the two former are carved in a very superior style [illegible]. The first is an image cut in black stone [illegible] high, supported by four female figures standing on a [illegible]. The figure of GANESA is about two feet high, well carved and polished. The temple of [illegible] DEVI has been lately repaired, and is covered [illegible] square sloping roof. It contains the image of BHAVANI under nine different forms, but the whole of them were so [illegible] with grease, that no part of the figures were visible, and the earth in front was opened, purposely for our inspection, the stench [illegible] from the place was so offensive, [illegible] all further enquiry.

[illegible] mountains, on this day's route, were clothed with forests of oak; while their summits were covered with a species of [illegible] which the natives call *Ratlia*. A few of this kind were growing near the road. The leaves are about two and [illegible] inches long, pronounced all round the edge, which [illegible], perhaps from the [illegible] and for want of a better [illegible] we might distinguish it by the name of [illegible] fir. At a village called [illegible] to [illegible] the [illegible] scarp of the mountain, [illegible] the [illegible] to [illegible] the [illegible] laid out in fields of different [illegible] colours. The crops [illegible] they were luxuriantly rich, just ready for the [illegible].

28th. [illegible] containing twenty or thirty houses, and [illegible] spread to [illegible], Lat. N. 30°. 37′ [illegible].

[illegible] we passed *Vish[illegible]pág*, formed by the junction [illegible] with a river called *Dwali* or *Lati*, which comes [illegible] the S. E. and is more considerable than the former, being about [illegible] or forty yards in breadth, and flowing with a rapid current, over a very stony bed. Its banks are steep and rocky, and the passage of the river is effected by a platform *Sangha*, about five feet broad, and [illegible] from [illegible]. The *Dwali*, above the confluence is called *Dhauli Ganga*, [illegible] flowing [illegible] just of [illegible] *Bhagirathi*. It comes from the north. Its breadth is twenty-[illegible] thirty yards, and its stream is rapid.

[illegible] we encamped [illegible] bank of rock, above which is the village [illegible] containing [illegible] houses, with a [illegible] *Mal ha*, the [illegible] which [illegible] short, and no [illegible] *Brámmen* or *Fakir* was [illegible] to the [illegible] of the temple, or [illegible] of

[illegible] creaches. Along the [illegible] pur[illegible] course [illegible] and branch from the *Alvecathie*, were [illegible] rocky [illegible] caves, which had been widened by the [illegible] grains, many of them [illegible] taken up as [illegible] dwellings. Some of these cells were capable of containing one hundred and fifty or two hundred people. To the right the cascade, falling from the height of [illegible] perpendicular face.

On the road to-day we observed a great number of raspberry and blackberry bushes [illegible] the former possessing an agreeable flavor, the latter [illegible] entirely wanting in acidity of the *European* [illegible]. It was [illegible] stage of maturity, [illegible] a nature that [illegible] purple. [illegible] rich blooms, and a round [illegible] field [illegible].

The heavy rains, which [illegible] these days, made us apprehensive that the periodical wet season was already [illegible] but we were informed by the natives, that [illegible] these mountains, the changes of the moon, [illegible] always brought in by [illegible] the thunder-storms and showers, and that we had yet twenty days to [illegible] before we expect [illegible] these [illegible] gone.

[illegible] Mandrad to Sabia [illegible] we encamped near a spring, in a [illegible] field, about [illegible] the country. The road was in [illegible] elevated to the height of [illegible] or [illegible] thousand feet above the bed of the river, and the mountains, covered with snow, were at the distance of only eight or ten miles. We had a small thunder-storm, and the weather was piercingly cold. The latter part of the route lay through a forest of pines, [illegible] and oak, with a few walnut trees thinly scattered among them.

[illegible] the morning raw and chilly. March [illegible] to *Jeh[illegible]*. This village is situated in a [illegible] firwilless, on the [illegible], about [illegible] way up the mountain, and sheltered [illegible] three sides by a high circular ridge; while the lofty mountains, to the [illegible], se[illegible] the snow blasts, which blow over the *Himalaya*. The en[illegible] town is by a back, [illegible] into [illegible], [illegible] slate and stones, [illegible] hundred, or one hundred and fifty houses, neatly built, of grey [illegible] and roofed with shingles. [illegible] to the height of [illegible] stories with small [illegible] and [illegible] with a flagged ter[illegible] [illegible] in a [illegible] manner; some parts [illegible] stones, and other with [illegible]. The first object that attracts notice [illegible] line of water [illegible] on the slope, at the distance of fifteen or twenty yards [illegible]. The water which turns them, is supplied by a stream, which [illegible], and, having passed through the upper [illegible] a communication of troughs, made of [illegible] a few paces beyond, in the house of the [illegible] priest of Bhot [illegible], who [illegible] during the six [illegible] of the [illegible] place is [illegible] of the [illegible] when the snow begins to accumulate on the [illegible] neighbourhood and stop the residence of the [illegible] until the roads become again accessible. [illegible] a temple, containing [illegible] of Nyx/[illegible], [illegible] of the [illegible] deities. [illegible] placed here [illegible] native of the [illegible] (*Gyoshi*) class of [illegible]; and this town has [illegible] of the [illegible]. The building [illegible] of being [illegible] against [illegible] and [illegible]

[illegible] ful plantations of young [illegible] Se[illegible] [illegible] and barley, now in the stubble, lay by [illegible]

Over a very rapid but narrow part of the river, was thrown a substitute for a bridge, called in the language of the country, *Jhu[illegible]*, simply of two or three strong ropes, fixed by [illegible] into the ground, on each bank, and elevated about eight or ten feet above the water. On these, a person conveys himself across, by laying hold of them with hands and feet, while a small hook, suspended from the rope, [illegible] for the back, and [illegible] thought [illegible] very [illegible] should the person [illegible] hold. This passage [illegible] for all descriptions of travellers [illegible] the water [illegible] below with such [illegible] the force and [illegible] roar, that it requires no small degree of [illegible] to make the attempt. However, where the inconvenience is without remedy, the hands and feet of the person [illegible] above the [illegible] his eyes [illegible] the bridge [illegible] actually a coward [illegible]

[illegible] from [illegible] report what progress we had made, and especially to detect [illegible] prosecution of our design, [illegible] the difficulties we should have to encounter. [illegible] defeated by our incredulity [illegible] departure. [illegible] at night came on a violent storm of [illegible], with thunder and lightning. [illegible]

[illegible] THERE [illegible] Our encampment this day was on the banks of the Birhi Gangá. The road was in general [illegible] and the distance which we travelled could not be less than [illegible] eleven miles. Yet we passed some

---

[illegible] Road

[illegible] steep [illegible] descents, on a rocky [illegible] not broader [illegible] palm of the hand.

On this day's route, we overtook a large herd of goats laden with grain. These animals, and sheep, are constantly employed for burthen in this part of the country: they are saddled with small bags, containing about six seer of grain; and [illegible] in flocks of one hundred and fifty [illegible] together, under the charge of two or three shepherds with their dogs. [illegible] sturdy [illegible] fixed on for the leader, and is [illegible] [illegible] round the neck. [illegible] [illegible] grain [illegible] [illegible] one [illegible] of [illegible] [illegible] on [illegible] they being back [illegible] species of goat employed in this service [illegible] scarcely exceeding in size that produced in [illegible] [illegible] species [illegible] [illegible] [illegible] [illegible] [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] passing [illegible] with their burthens [illegible] [illegible] [illegible] [illegible] [illegible] there.

At eleven o'clock [illegible] [illegible] [illegible] [illegible].

26th [illegible] [illegible] [illegible] [illegible] village, which [illegible] been [illegible] described, is situated on the banks of a large stream [illegible] [illegible] which falls into the [illegible] about one [illegible] [illegible].

In [illegible] of this day's [illegible] the narrow path, along the scarp of the [illegible] was so obstructed by fragments, which the rains had detached from above, that we [illegible] [illegible], without the aid of people, who

feelings of the curious, o[illegible]s visits [illegible]. The [illegible]parent inattention, however, may proceed from its not being a place held in great veneration; for, although, in point of magnitude, the *Prayāga* may be considered next to *Devaprayāga*; no particular ablutions are here enjoined by the *Sāstras*; and the only reason which occurs for the omission is, that there is no convenient place for bathing, on account of the rapidity of the two currents. Along the bank of the *Indus* is one of the high roads leading to *Bucán*. From hence, we began to ascend the rise, on the E. bank of the *Alacnanda*, (we shall sometimes call it by this name to prevent confusion.) The mountains on each side, rise to a stupendous height, and nearly meet at their base, leaving only a passage of forty or fifty feet for the current of water.

The bed of the river is obstructed by large masses of rock. At eight o'clock we crossed at the foot of a cascade falling from the height of ninety or a hundred feet; whence it rolls, over large fragments, into the river. Hence, winding between the two chains of mountains, at the river considerably below us, we came, in fifteen minutes to a *Jhūla*, thrown across the *Alacnanda*. This bridge was about [illegible] feet broad, composed of three small timbers, with planks across, and supported by a rock, on each bank, elevated a hundred and thirty or a hundred and fifty feet above the water. Hence we ascended, for ten minutes, and proceeded along the slope, at a greater or less elevation, till [illegible] A.M. when there was a steep descent, for eight minutes, which brought us to a path, cut in the solid rock. Where the side was perpendicularly scarped, to a considerable height, [illegible] flight of steps, was raised with stones, [illegible] projected, [illegible] point to

another, and supp[illegible] below by a sca[illegible] of wood. Although formidable in appearance, the path was tolerably secure; and, by all accounts, infinitely preferable to the one formerly pursued, which was higher up the mountain. This road has been newly made by the *Gurkhalis*; and considerable labor has been bestowed, in bringing it even to its present passable state. In [illegible] of an hour we came upon the bed of the river covered with large stones, hence we ascended on the bank, and proceeding [illegible] indifferent road, for fifteen minutes more, we arrived at a slight [illegible] upon a *Chehutra*, to the height of thirty feet. In the centre of it, was a road ladder, fifty or sixty feet long, resting on a projecting [illegible] of rock. The materials were strong and good [illegible] the crowds of people who were passing up and down, made the scaffolding shake; and some of the rounds having given way, rendered the passage more difficult. The roaring noise of the water, together with the [illegible] of the crowd, added not a little to the unpleasantness of the situation; and the progress upwards was so slow, that a person had full leisure to attend to the suggestions of danger, which a rocky precipice of [illegible] height would naturally create under such circumstances. Having reached the ledge, which was in some places not above a foot in breadth, we continued a short ascent by steps, thence we began to descend, and, in ten minutes, regained the regular path on the ridge.

These are called the *Chori Ghar* and *Canal Ghar Ghati*, well known to all travellers on this road. We had [illegible] of them several days before our arrival, and were prepared to encounter their difficulties. At 10-40 A.M. we [illegible] to the *Chand Nadi*, which rolls [illegible] Hence the

road continued along the religion rendered very [illegible] in some places, by intervening banks of rock. About eleven o'clock, this rain began to fall, in a drizzling shower, and as it continued to increase, we halted for half an hour, in a small [illegible] side of the road. After pursuing our route, we arrived, in fifteen minutes, at a small village called [illegible]. Hence we proceeded, over [illegible] near the bed of the river, and, in a few minutes, came upon a stream, called the [illegible] which falls into the [illegible] from the S. E. immediately above the junction. [illegible] we arrived at [illegible] about five o'clock [illegible] descended a heavy shower, which [illegible]

The road [illegible] *Srinagar* and *Bhadri-Nath*. Although [illegible] to render it practicable, [illegible] there are some parts of it which [illegible] passages, could [illegible] some [illegible] presentation. The hills, in general, [illegible] which were [illegible] and su[illegible] the [illegible] rible [illegible] pass, [illegible] approach[illegible] necessary.

[illegible]

[illegible] Marched to [illegible] Our encampment was about [illegible]

a small stream called *Pitro Ganga*, which derives its source from the snow on a mountain to the left, and falls into the *Alaganandá* about two hundred paces below. Over this stream is a strong *Sangha*.

On this day's route, we passed several beds of snow; some of which could not be less than twenty feet in thickness. The road was, in some parts, entirely concealed by the snow; which was so firmly compacted as to be easily traversed on the marks of pressure. It was occasionally diversified, and again lost in the snow.

[illegible] no [illegible] made under the heavy caps, in which snow [illegible] blights [illegible] vegetation. The lower parts of the hills [illegible] about mid-way, the fir rears its [illegible] [illegible], are [illegible].

30th. The [illegible] morning [illegible], with a view to explore the [illegible] of the [illegible] proceed in the direction of the river, [illegible] the stream emerges from the depths below, [illegible]. At the [illegible] of two and [illegible] miles, we passed the temple of *Bhi-Nárdha*; which, [illegible] the road, [illegible] between the river and the [illegible] issuing from the [illegible] of the snow upon the summit. Some of these river courses [illegible] temperature; falling from [illegible] in successive cascades. The one called *Indra Dhara* is the most considerable; its track being perceptible to the [illegible] of snow, whence it descends in a serpentine course. Its distance from [illegible] three quarters of [illegible] *Alaganandá*, is a large town,

called *Kanah*, situated at the foot of a mountain [illegible], by an [illegible] to the N. W. bounds the valley [illegible] N. E. direction. The hill is composed of rock, and covered with large loose fragments, which seem to threaten destruction to the [illegible] at the foot of it. It is called *Salápa Gíri*, and every rock in the neighbourhood is sanctified by some [illegible] tradition. This place is distinguished as the residence of *Vyasa*, [illegible] the [illegible] of the two tribes of *Rájpus* [illegible] proceeding along the bank of the *Alaknanda*, in the direction of [illegible]. The breadth [illegible] here considerably decreased [illegible] stream [illegible] the distance [illegible] we crossed [illegible] the opposite bank, where [illegible] valley [illegible] continued our route, for two or three miles [illegible] now collected in the [illegible] of [illegible] faces of the mountains [illegible] were completely covered with snow [illegible] the [illegible] of the country, [illegible] the [illegible] and decoration of the [illegible] the surface of the mountains [illegible] of a bare solid rock; and [illegible] the [illegible] presage of verdure or vegetation [illegible] about five or six hundred [illegible] the mountains are [illegible] into low ground, and [illegible] have seen browsing, a short [illegible] reached the extremity of our journey [illegible] called *Bhim Dhára*. [illegible] the [illegible] mountain, to the N. of the

river [illegible] falls fr[illegible] the summit, upon a projecting ledge, about two hundred feet [illegible], where it divides into two streams, which descend in drizzling showers of spray, upon a bed of snow, where the particles immediately become consolidated. The small quantity that dissolves, undermines the bank whence it issues, in a small stream, about two hundred paces below. This place forms the head-land of the pilgrims' devotions; since [illegible] the process of being sprinkled by this holy shower [illegible].

[illegible] is perpendicular to the [illegible] current is [illegible] have most probably [illegible] this point, travel [illegible] reunion [illegible] name, [illegible] fabric, as [illegible].

[illegible] by the [illegible] we ar[illegible] from [illegible] large stream [illegible] through [illegible] solid compact [illegible] The breadth [illegible] large frag-ments, [illegible] and

[illegible] H. C.

[illegible] in together, at the mouth, through the [illegible] sides of which, the water is seen descending from a still greater elevation. At the bottom is a deep basin, or [illegible] composed of [illegible], rendered perfectly smooth by the action of the [illegible] spray hence, the stream flows in a gentle current between [illegible] perpendicular rocky banks, about seventy or eighty feet [illegible] the water [illegible] clear, of a [illegible] colour; [illegible] considerable distance, [illegible] seven hundred [illegible] below [illegible] water [illegible] stream. The [illegible] The passage of the barrier is by bridges [illegible] of one entire piece of rock, about [illegible] feet in [illegible] breadth, and so exactly fitted to the width of the stream as to [illegible] appearance of being placed by the hands of [illegible]; and, notwithstanding the assurances of our guides, we could hardly believe [illegible] been [illegible] hence we [illegible] to the [illegible] the confluence of the [illegible] upon the level of [illegible] of the [illegible] small [illegible] of these, the *Gaseu Amber* is the most [illegible] from its position, than from the solidity of its temple, which is about [illegible] high, and built of square [illegible] the other, decreasing [illegible] It stands [illegible] large [illegible] in which a small [illegible] corner supplies [illegible] the [illegible]

The town of [illegible] one hundred and fifty or two [illegible] any place we have met with of the same extent. The number of its inhabitants is

computed at four, or fifteen hundred people, who appear to be of a different race from the other mountaineers of Garwal. They are above the middling size, strong, well formed, and their countenances partake more of the features of the *Tartarian* tribes, from which they are most probably descended. They have broad faces, small eyes, and complexions [illegible] the other [illegible].

[illegible] people we [illegible] the every all the inhabitants came out to welcome [illegible] apparently [illegible] display of female and juvenile beauty [illegible] collected [illegible] seen in any Indian village.

The women were in general [illegible] large, and [illegible] of [illegible] great degree; many of their [illegible] of the [illegible] of the *European*. The dress of the two sexes differed [illegible] other: that of the men consists [illegible] made of [illegible] of *Purbal*, with a [illegible] of the same cloth, reaching down to the knee and bound round the waist with a [illegible] cord. On their heads they wore a round cap, with a tape [illegible] and in front, with a [illegible] edging of different colours. The women, instead of [illegible] wear a wrapper in the form of a petticoat; the upper garment [illegible] exactly the same with that of the men, [illegible] in [illegible] different colours, of which red, pink, and the favorite and predominant [illegible] of them were small conical cons, [illegible] the shape of a button. Their [illegible] were covered with a profusion of rings, [illegible] with [illegible] of gold and silver, little adapted to [illegible] the rest of their apparel. [illegible] the women were actually [illegible], and the weight of these costly burthens hanging on their necks and arms, silver neck-

laces and rings, to the amount of five or six hundred rupees. The houses by no means correspond with this outward show of luxury, being, in point of neatness or convenience, [illegible] to the poverty of the villagers. They are all [illegible] two stories, constructed with [illegible] plank, instead of stone [illegible] dences. [illegible] snow and [illegible] take up their [illegible] *Ganchher*, [illegible] their wives and families, carrying [illegible] the grain [illegible]

The inhabitants [illegible] of the country [illegible] pellation [illegible] and [illegible] Like most inhabitants [illegible] *Mahan* people are much addicted to drinking, and ever [illegible] for [illegible] cold. The liquor to which they are particularly attached, is [illegible] prepared in the usual [illegible] presents to [illegible] a bottle of brandy, which [illegible] who pressed [illegible] the [illegible] fierce; but [illegible] of this beverage.

THE town of *Mánah* forms the boundary of the *Srínagar* possessions in this quarter [illegible] belongs to *Bhadri-Náth* and is under the jurisdiction of the *Rawbl* [illegible] protection [illegible] account the inhabitants are exempted from [illegible] to which the people of lay villages are subject [illegible] with *Bhótan* and through it [illegible] ed [illegible] the interior [illegible] mountains [illegible] merchandize [illegible] sheep and goats [illegible] change [illegible] back [illegible] these countries [illegible] grand-father [illegible] forward [illegible] him.'

THE [illegible] from [illegible] *Gedoar* [illegible] bags [illegible] *Gangá* [illegible] prolonged [illegible] aneous [illegible] used by the natives as [illegible] *Tenaniam* [illegible] pale [illegible] for the [illegible] a snake, and a [illegible]

[illegible] *Angarh* [illegible] days are passed [illegible] of the [illegible] indeed the labours of the field [illegible] entirely [illegible] the women [illegible] engaged in this occupation, were of the female [illegible].

remedy against fevers, when pounded and taken inwardly.

A few articles of porcelain are also brought down; but the demand for them is small, as also for tea, of which they import only the quantity required for their own private consumption. Ponies, called *Gan-Shan-Singhar* and *Chha-Singar*, or silver [illegible], and the [illegible] Gar or rowers in which the *Chaur* [illegible] from those mountainous regions. In the latter, I saw several [illegible] in the valley. [illegible] the size of a common bullock, but [illegible] the head of a great resemblance to that of the [illegible]. The ears are small, [illegible] long, curved [illegible] at the point. The forehead [illegible] are covered with [illegible] hair, and there are [illegible] along the back, [illegible] lower [illegible] the flanks, the [illegible] tail, full and straight, [illegible] length of [illegible] or twelve [illegible], but is the most singular part, is not on the [illegible] the long [illegible] from the upper part. This animal [illegible] very [illegible] and narrow. The breed of [illegible] makes very [illegible] for baggage and for riding. They are of different colours, [illegible] black appear to be [illegible] common.

Dogs are also brought down by these people; and [illegible] very fine [illegible] to us for sale. One of them was remarkably fine and [illegible] as a good specimen of the Newfoundland dog. It was very large [illegible] and [illegible] mastiffs. Its tail was of an amazing length, like [illegible] and curled half way over his back. It was however [illegible] the [illegible] and the same fault was observable in the rest of this species. Having staid

---

[illegible] *des grenouilles*, or [illegible] of Tartary.

about an hour at this place, for the purpose of seeing and making a selection of any curiosities we might chance to meet with, we were obliged to return without success, for the pilgrims had forestalled the market, and left the refuse only for our inspection.*

This delay prevented our visiting the temple, to which we had received an invitation from the high priest.

[illegible], THURSDAY, 26. This morning was set apart for the visit to

---

* The following information regarding the trade carried on with the [illegible] situated beyond the [illegible] Ranges [illegible] Tibet, [illegible] the Bhotanese districts.

The traffic carried on [illegible] Tibet [illegible] through lofty passes in snowy mountains [illegible] their [illegible] distance of [illegible] miles.

From Gartok [illegible] by Pagla-Zoth [illegible] days journey.
[illegible] by [illegible]

From Gertok [illegible]
[illegible] by [illegible] to Dhaval, [illegible]

The distance from Pagla-Zoth to Dhaval, [illegible] miles.

The principal of these Chiefs is the [illegible] Gertok. The Bhotiahs by this route, [illegible] journey [illegible] Gertok, the [illegible] with this difference, [illegible] climate, by [illegible] than of Dhaval, find an [illegible] for their commodities at the Gartok [illegible] they respectively [illegible], their goods being [illegible] to Gertok in [illegible] by Dhaval has the exclusive advantage of carrying his merchandise to the grand mart [illegible].

The exports of Gertok consisted of [illegible], cottons, chintz, [illegible] muslins, pearls, coral, Cowries [illegible].

Gertok trade to Lehlac, the [illegible] market, [illegible] wool, the [illegible] of Tibet, to Nepal, Hindustan, &c. gold dust, silver in [illegible], musk, [illegible] leather, shawls, china ware, tea in [illegible], drugs, and [illegible].

Lehlac, an independent territory, is situated from Gertok [illegible] from Cashmir north, at a distance of [illegible] miles from either place. The trade is entirely managed by inhabitants of Tibet. [illegible] direct road beyond the Himalaya, and over a level country, from Gertok [illegible].

The trade is carried on [illegible] the greatest security [illegible] no duties of any kind are collected, with the exception of salt only [illegible] which a small [illegible] duty is levied in kind, on its entering the Gurkhali territories.

---

* So the information. But more probably cost.

condition, that human efforts were judged expedient, to preserve it from ruin; and the repairs, which it has lately undergone, have completely modernized its external appearance. The body of it is constructed of large flat stones, over which is a coat of fine white plaster, which adds to the neatness, but has destroyed all its outward pretensions to antiquity.

Notwithstanding the summons, we were not allowed immediate access to the temple; as it was first necessary to be in a certain way with the *Rajahs*, who are to introduce us, in due form, into the presence of the sacred images. Instead, therefore, of ascending, we took down the steps, leading to the baths. About the middle of the bank, is a large cistern, about twenty or thirty feet square, covered in with a platform of deal planks, supported on wooden pillars, and called the [illegible], under a warm bath, supplied by a spring of [illegible] water, issuing from the mountain, by a subterraneous passage, and conducted to the cistern through a small pipe representing a dragon's head. Close to it, is a cold spring, which is conveyed by another spout into the cistern, so that the water may be regulated to any degrees of temperature between the two extremes. The water of the *Tapti* [illegible] is [illegible] per [illegible] deal; and from its source at the [illegible], it [illegible] strongly charged with a [illegible] salt. The side of the cistern, over which the water is raised only to the height of three and half or four feet; and over it [illegible] stone floor, as the supplies are received from the opposite quarter. This is the principal bathing place, in which people of both sexes perform their ablutions, under the same roof, without considering any [illegible] necessary, to preserve the appearance of decency. The water is used *cold*, independent of its supplying the cisterns, is conducted through the houses of private houses, to which it imparts a [illegible] warmth.

the temple, to which we proceeded before breakfast, having got intimation from the *Rauhil*, that every thing was arranged for our reception.

The town and temple of *Bhadri-Nat'h* are situated on the west bank of the *Alaçanandá*, in the center of a valley, about four miles in length, and one mile in its greatest breadth. The east bank rises, considerably higher than the west bank; and is on a level with the top of the temple. The position of the sanctuary is considered equidistant from two lofty mountains, which are designated by the names of the *Nar* and *Náráyena Parvatas*. The former is to the east, and is perfectly bare; the latter to the west, and completely covered with snow, from the summit to the base.

The town is built on the sloping bank of the river, and contains only twenty or thirty huts, for the accommodation of the *Bráhmens*, and other attendants of the deity. In the center, is a flight of steps, leading from the water's edge, to the temple, which occupies the upper part of the town. The structure and appearance of this edifice, are by no means answerable to the expectations, that might be formed of a place of such reputed sanctity, and for the support of which large sums are annually received, independent of the land revenues appropriated for its maintenance. It is built in the form of a cone, with a small cupola, surmounted by a square shelving roof, of plates of copper, over which is a golden ball and spire. The height of the building is not above forty or fifty feet; but its advantageous position, on the top of the bank, renders it the most conspicuous object in the valley. The æra of its foundation is too remote to have reached us, even by tradition; but it is supposed to be the work of some superior being. This specimen, however, of divine architecture, was too weak to resist the shock of the earthquake, which left it in so tottering a

From hence, we descended to the bed of the river; where, in a small recess of the bank, is *Dhrella-Cund*, sheltered by a large rock, whose projecting angle breaks the force of the current. A little to the left of it is *Sirna-Cund*, [illegible] issuing, in a very small stream, through a fissure in the bank [illegible] sort of reservoir, to receive the water; but the [illegible] in the [illegible] as it rises, and sprinkle themselves [illegible] observed, as [illegible] comfort, as from any motive of [illegible] of the river is so cold at this season, that [illegible] the [illegible] gibbons, the bathers are glad to have recourse to [illegible] stated. Besides these there are cut [illegible] which have their peculiar names and virtues, [illegible] doubt, turned to good account [illegible] In going [illegible] the [illegible] his [illegible] as [illegible] road [illegible] may induce [illegible] to [illegible] the straighter [illegible] is not the [illegible]

As we ascended the stairs the [illegible] of the *Pundit* was announced. We met him near the [illegible] where a cloth was spread for us, and a small carpet of flowers [illegible] the [illegible]. He was [illegible] by three or four *Hardwar* [illegible] the silver [illegible] of their office; behind him [illegible] learned; and in his suite were the chief officiating priests of [illegible] He was dressed in a quilted vest of green silk, with white [illegible] On his head he wore a red [illegible], and on his feet a pair of party coloured socks; his [illegible] ornaments [illegible] of large golden rings; to each of which was suspended a very handsome pearl of considerable size. His neck was decorated with a triple [illegible] of small pearls; and,

round his arms, he wore bracelets, composed of precious stones. On most of his fingers were golden rings, studded with sparkling gems.

After the usual salutations, a short conversation passed, for about a quarter of an hour; when he signified his [illegible] conducted us to the sanctuary. On our arrival at the [illegible] we were requested to take off our shoes; and having done so we ascended [illegible] steps, and passed through a small [illegible] the temple. About twenty [illegible] high and about a foot and a half [illegible] apartments, the inner one [illegible] sanctuary, the outer room, [illegible] were separated from the [illegible] for the use of the [illegible] who are not permitted to go beyond it. We were not allowed to [illegible] from the [illegible] threshold [illegible] perspective view of the sacred repository. The high priest retired to his [illegible], as the dress he then wore was incompatible with his sacred functions. The principal idol, *Bhuto-Nath*, was placed opposite to the door, at the farther extremity; above his head was a small looking glass, which reflected the glittering [illegible] three lamps, which were all the light the apartment received, excepting from the door; [illegible] nothing was clearly distinguishable. It was dressed in a suit of gold and silver brocade. Now there was a table, or board, covered with the same kind of cloth, which, [illegible] rough [illegible] gilt figures, gave the beholder with the idea of splendor and magnificence, but a very partial observer might suppose it one of those exhibitions of priest-craft, which are so successfully practised on the [illegible]

[illegible] artificial obscurity may have the double effect of passing off tinsel and glass, for gold and precious stones; and, by exhibiting the image in a dubious light, [illegible] mind has a greater scope for its own conceptions. From the indistinct view we had of it, we should suppose it to be [illegible] black stone, or marble; but the head and hands were the [illegible] discovered. By the light of him, are the images of [illegible], Siva and Narayana, to the left. Conversation [illegible] only normally acquainted, for [illegible] they were [illegible]

Having [illegible] our wish to depart, a large [illegible] offering [illegible] consumed [illegible] the high expectations which no doubt had been formed from the marked and unprecedented distinction [illegible] necessary [illegible] by [illegible] token, [illegible] presented one hundred rupees [illegible] cave, without [illegible] although [illegible] from the inspection [illegible] offend [illegible] any of their religious [illegible] some scruples or objections [illegible] Hindu [illegible] the [illegible] more prohibited from [illegible] request was made [illegible] that no kid or [illegible] might be deprived of [illegible] within the precincts of the [illegible] place, on the opposite side of the river, at a short distance from our [illegible] was pointed out, for the slaughter of any animals [illegible] table.

The temple of *Bhadri-Nath* has [illegible] attached to it,

[illegible] sacred *Hindu* establishment in this part of *India*. It is said to possess seven hundred villages, situated in different parts of *Gerwal* and *Gangri*. Many of them have been conferred by the government; others have been given, in pledge for [illegible] purchased by individuals [illegible] all these possessions are [illegible] the high priest, who holds a paramount authority [illegible]. The advantage which the [illegible] would make [illegible] of wealth, secures to [illegible] of indulgence.

The [illegible] of *Srinagar* [illegible] the pleasure [illegible] sum of money, would give up the [illegible] village [illegible] repay [illegible] land, [illegible] and the villages [illegible] under pledge. The impression [illegible] in the mind of the *Raja*, who [illegible] of his actual [illegible] that it was more [illegible] than subject himself to the risk of [illegible] of the *Chandi* or *Chandbari* [illegible] in former times, the situation [illegible], but, since the *Chandbari* [illegible] the pontiff [illegible] and disposes of [illegible] the highest bidder.

All the villages belonging to the *Chandri* [illegible] which we had an opportunity of seeing, were in a very flourishing condition, and the lands in a high state of cultivation. The produce is brought hither, and disposed of to the pilgrims who are obliged to pay dearly for the food furnished

from the ecclesiastical granary. Two and a half *sers* of rice, for the *Lemasha*, equal to about seven *sers* for the rupee, was the established price of this market, and other grain in the same proportion. These exactions do [illegible] observation; numerous [illegible] are vented privately; but, as the profits are supposed [illegible] use of the divinity, it might be deemed impious to [illegible] clamours. The only resource, therefore, left [illegible] pilgrim [illegible] to [illegible] devotions, and take his departure, as quickly as possible.

The annual revenue [illegible] probably, the least part of the riches of this [illegible] every person who pays his homage to the deity, is expected to make offerings proportionate to his [illegible] gifts [illegible] under three heads; [illegible] is allotted. The first is called the *Ishe*, which [illegible] the idol; the second is the *Bhog*, consumed [illegible] being appropriated to the expences of [illegible] the third, and last, is for the [illegible] dinner, and many [illegible] the gaib of [illegible] equal [illegible] others [illegible] at the feet of the [illegible] according to their [illegible]

It is impossible [illegible] of the probable amount of the collections, [illegible] every person's name, with the sum presented, be registered [illegible] from the [illegible] of profane eyes. The merchants and *Sáhcars* from the [illegible] are considered the most welcome visitors; for, if we may believe report, many of them have been known to distribute and expend [illegible] case, in this holy pilgrimage.

In return for the oblations, each person receives what is called a *Prasad*, which consists of a little boiled rice; and in the distribution of it, due regard is paid to the amount of the offering. Many of our *Hindu* servants complained that they had been used very ungenerously, having been put off with a very scanty [illegible], insufficient to satisfy the cravings of appetite. However, sporting the compensation of his [illegible] may be in this world, [illegible] holds forth ample rewards in the next, by the promise of [illegible] from the zone of transmigration. As we were [illegible] the same [illegible] of grace, the high priest appeared desirous [illegible], by conferring [illegible] immediate benefits; and, [illegible] each [illegible] musk, [illegible] and a [illegible] quantity of [illegible] leaves taken from the garland of the idol. The latter were stained, in large spots, of a saffron colour, which [illegible] the deity, and we were requested [illegible] TEA. This is considered one of the greatest [illegible] conferred, [illegible] a compliment [illegible] the favor, [illegible] our heads.

[illegible] every [illegible] day-break, and continues [illegible] till one or two o'clock in the [illegible]; the deity is [illegible] supposed to be [illegible] dinner, which being prepared for [illegible], he is shut up, [illegible] the noon and evening repose. The doors are [illegible] opened [illegible] and remain so till a little before [illegible] and he is again left to his meditations. The [illegible] is [illegible] of gold [illegible]; and the expences of his clothing and table are said to be very considerable. A large establishment of servants of every description, is kept up; and,

during the months of pilgrimage, the deity is well clothed, and fares sumptuously every day; but as soon as the winter commences, the priests take their departure, leaving him to provide for his own wants, until the periodical return of the holy season. The ornaments, and valuable utensils, are buried in a vault, near the temple. It is said that a robbery was once committed by the mountaineers, who taking advantage of a sudden thaw, found their way to the [illegible] and carried off eleven maunds of gold and silver vessels. The theft, however, was discovered, and the perpetrators put to death. The only persons who have access to the inner apartments are the servants of the temple; and none but the *Rawël* is permitted to touch the image. The *Brahmans* who reside here, are chiefly natives of the *Dekhin* who have been [illegible] hither by the prospect of acquiring a subsistence from the funds of the temple, and from the small fees or donations presented by the pilgrims. As they all strive in a state of celibacy, [illegible] [illegible]verted, by the inseparable [illegible] [illegible] being now [illegible] [illegible] each, with whom they would form a lawful [illegible]. [illegible] residence at this place, they are most strictly enjoined [illegible] carnal pursuits [illegible] to *Jósí-mat'h* they [illegible] [illegible] the [illegible] restrictions [illegible] [illegible] to acts of religion [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hopes of [illegible] they [illegible] thirty-two or thirty [illegible] age; [illegible] on him by an order from [illegible] [illegible] of exemplary conduct, for he was [illegible] no application [illegible]

a certain unaccountable disorder, with which he had long been troubled, and which he innocently ascribed to the vitiation of the atmosphere; but it was sufficiently evident, that the shrine of his deity was not the only one at which he had been paying his devotions.

The number of pilgrims who have visited *Bhadri-Nath* this year, is calculated at four or fifty thousand, the great majority of these, *Fakirs*, who came from the most remote quarters of *India*. All these people assemble at *Hardwar*, and, as soon as the fair is concluded, take their departure for the holy land, the road they take is by *Devaprayaga* to *Rudraprayóga*; whence they strike on to *Cédar-Nath*. This place is situated about fourteen or fifteen miles in direct distance to the N. W. of *Bhadri-Nath*, but the intermediate hills are inaccessible from the snows, and the travellers are obliged to make a circuitous route, of eight or nine days, by way of *Gosi-mutha*, hither. The road to *Cédar* is much obstructed, in many places leads over beds of snow, extending for several miles. Two or three hundred people are said to have perished this year, on the journey, having fallen victims to the inclemency of this climate, and the fatigues they had to undergo.

By the time the pilgrimage to *Cédar-Nath* is completed, *Bhadri-Nath* is the place of resort, who, having paid their devotions, return by the road of *Nandprayag* and *Karnprayóga*, which, completes the grand circle of pilgrimage.

The pilgrims who undergo these, differ in no respect from the rest, they are equally careful of holy ablution. After washing, in their departure, the chief priests are lead, and those of inferior rank who are employed in the operation of conveying, which may be considered as a mourning and of purification;

by which they are rendered perfect to appear in the presence of the deity. One day suffices for the observance of these rites, and very few people remain here above a couple of days, but endeavour to make their retreat from the hills, before the commencement of the periodical rains. The great crowd had quitted it before our arrival; and the number who now come in daily does not probably exceed forty or fifty. By the middle of June, the low landers will have taken their departure, leaving the place to its mountaineer inhabitants, and a few stragglers from the southward.

June 1st. Therm. 47°. We commenced our return, with the intention of proceeding, by the way of *Almóra*, to *Bareli*; and encamped on our former ground at *Pandhúser*.

2d. Therm. 61°. Marched to *Jósi-math*. Soon after our arrival at this place, the *Harcárah*, who had overtaken us at *Nándaprayága*, again made his appearance, with a letter from Shista Tapah, addressed to Har-balam, an intelligent *Bráhmen*, a native of *Camáon*, who had accompanied us from *Haridwár*, and had been of great service to us, in our trip. The purport was, to state, that the orders of the government of *Nepál* were merely to facilitate our visit to *Gangótrí*; but that no instructions had been received for our going to *Bhadrí-Náth*; that we had undertaken that journey by the *Bráhmen's* instigation; and that he must become responsible for any accidents which we might meet with on the road. It concluded with directions, that at whatever place he might receive the letter, he should conduct us from thence, by the way of *Almóra*, towards the Company's provinces. This was the result of a political jealousy, which the chiefs had conceived, of the purpose of our journey; which they began to suspect to be of a political as well as a

geographical nature [illegible] that the letter would overtake us, before we could reach our ultimate object, and prevent our further advance; but the messenger, on his arrival here, learning that we had got to the end of our journey, thought it best to wait our return.

93. As soon as we awoke this morning, we were surprised to learn the desertion of all our bearers and hired servants, which we knew could not have taken place, without the connivance or express order of the *Nittaga* government. We were, therefore, under the necessity of proceeding on foot, to the next stage, leaving our baggage to the care of the *Tarchalli Jemadar*, *Chowta-Rama Chowta*, who, having procured a *palankeen*, to provide us with every thing we might require on the road, and to escort us to *Ahura*, and having got no message, or counter order, declared that no part of our baggage should remain in the road; but that we might commence our journey in the manner we proposed, and further, he hired people to bring up the whole of our property.

This morning the thermometer was at 86°. Ma chid [illegible] of [illegible] of *Dungari*, above which we ascended [illegible] small [illegible] fields.

On this day's journey we passed through a very extensive forest, where we were agreeably amused with a great variety of birds, [illegible] of which we had not met with in any other part of the [illegible]. The first object that particularly attracted our notice was a tree resembling the *banyan*, or *pagoda* [illegible], growing to the height of fifty or sixty feet, with a trunk [illegible] feet in circumference. The branches are drawn out above and down up the stems. This tree ripens in the month of September, and, by the account of the hill people, is only produced every third year. It is called *Lungshi*, or *Pohgar Bangla*. The

Panjur, or horse chesnut, is another ornament of this forest; and appears, at this season, to the greatest advantage, being in full blossom. The fruit of this tree is frequently worn by *Fakirs*, in strings, round the neck; it is given by the hill people to fatten cattle; and the lower classes sometimes make use of it as an article of food, by reducing the nut to powder, and steeping it in water, till the bitter taste is in some measure extracted. We observed here also several bushes of *holly*, which the native call *Kundal*. The walnut trees were very abundant; the fruit of them had attained its full size, and the kernel had begun to acquire a consistence. Along the sides of the road, particularly in the vicinity of rivulets, were great numbers of the *Bambu* reed called *Ringal*. Some of them grow to a tapering height, of thirty or thirty-five feet; and are used by the inhabitants, in the thatching of houses and for mats.

The soil of these hills was various; in some parts clayey, in others gravelly; but in general, of a fine rich earth, producing plants and flowers, too numerous to be minutely examined or described. We met with a few plants of asparagus and wild lavender; but the strawberries more particularly engaged our attention. They were dispersed in large beds, in the greatest profusion; and the species found here differed from the common kind, being much larger, strongly dimpled, and of a mottled colour, white and red. The natives to the westward call the strawberry *Cap'hullia*; but in these hills it is known by the name of *Boinda*. The flavor of those we found to-day was very superior to any we had yet tasted; many of them fell little short of the *Europe* fruit.

The *Gurchali Jemadar* proved true to his word; for in the evening he arrived with all our baggage.

4th. Therm. 57°. Marched to *Panhai*, a large village, containing fifty

we may trust to the reports to the natives, the tree, if stripped of these integuments, renews them in the course of one or two seasons. The tree grows to the height of thirty or forty feet, and the branches are thrown out about mid-way up the stem. The largest we saw measured about four feet in circumference. In the vicinity of these trees were several currant bushes, just passing from the blossom to a state of fructification. The natives say this is of the red species, and the name they give to it is *Cacalie*. A large colony of baboons, called *Langur*, have taken up their residence in the centre of these forests. They appeared very attentive to all our proceedings, and some of them had the temerity to advance within a few paces of us. Among the flowery productions, we met with a very handsome shrub called by the hill people *Chimula*. It produces a head or bunch of bloom similar in size and shape to the *Bárena*. The leaves are of a dark green above, and of a deep yellow ochreous colour. The stem quite naked, running along the ground, for the distance of ten or fifteen feet, when, taking a bend upwards, it grows to the height of eight or ten feet, and throws out branches. The flowers were of different colours, varying, from pure white, with all the intermediate shades, to a dark purple. The examination of these novelties served to beguile the irksome road, and we were soon from point to point, with the pleasing hope of having our labour and fatigue rewarded by some new or beautiful production of vegetable nature.

After quitting these forests, we ascended, by a bank of snow, to the summit of the *Chauri Ghât*, which is a very steep ascent, or not less than four and a half or five miles in ascent. We may estimate its height above the last encampment (which was itself a considerable eleva-

tion [illegible] valley) [illegible] eight or nine thousand feet perpendicular.

THE *Munáls*, or hill pheasants, are found in great numbers among these hills; but they keep near the summits, and seldom visit the valleys, unless driven down by heavy falls of snow. The mode the natives adopt to catch them is by springs, with which they sometimes succeed in taking them alive. The hill people put great value on their feathers, which they preserve with the skin entire. They sometimes make them up into small hand fans, [illegible] we have seen little tufts made up to an knot, worn as an ornament [illegible] easy cap."

5th. THERMOM. 61°. A [illegible] of our people were still in the rear, and those who had [illegible] were extremely fatigued by yesterday's march; we were obliged to halt, very much against our inclination; for the weather became more [illegible] daily, portending what we had so much cause to apprehend, the commencement of the rainy season. About five o'clock, came on a violent storm, attended by thunder and lightning, which lasted for several hours.

6th. THERMOM. [illegible] weather cloudy. Marched to *Ramini*, and encamped in a small field near it, between two rivulets.

[illegible] through extensive forests of oak, holly, horse chestnut and fir [illegible]. The latter differed in its foliage from the species we had seen before. The leaves are about one and an half or two inches in length, flat, sharply pointed, and produced horizontally on each side of the twig. The bark is very smooth, and the stem rises to the height of seventy or eighty feet, with a circumference of seven or eight cubits. This species acquires greater dimensions than any of the firs we have yet met with. The natives call it also *Deodar*, which is a name they indiscriminately apply to all the different kinds, without having any

particular name descriptive of each. Since [illegible] the neighbourhood of *Bhadri-Nath*, we have seen none of the drooping species, and these hills appear peculiarly favorable to the kind above described. The other species, which produces the leaves in ruffs, and rises in the form of a cone, is [illegible] most part of the mountain, beyond the limits to which the [illegible] *Chir* extends.

We passed over a steep mountain, called the *Cala-Cund* and *Jo[illegible] Ghâts*, [illegible] which lay a quantity of very fine marble. Near the road were [illegible] slabs, [illegible] four and ten feet in length, and three or four [illegible].

We [illegible] at the [illegible] horrible one.

[illegible] swarms of small flies, resembling gnats, the sting of which it was impossible to guard against, and the sting was exceedingly sharp and painful. On the road, we had [illegible] horrid [illegible] leeches, [illegible] and infesting the path, to the great annoyance of travellers. We found [illegible] our shoes and stockings were not proof against their [illegible] and their [illegible] and your [illegible] were unclothed in [illegible] legs, armed in streaks of blood, having their lower [illegible] this noisome [illegible].

[illegible] twenty or thirty houses, and since [illegible] below which we encountered. [illegible] the road by [illegible] and we crossed two [illegible]. We passed in sight of the *Nandakini* [illegible] called here. [illegible] large stream which joins the *Alaknanda* at *Nand[illegible]*.

The inhabitants of [illegible] came forward immediately with supplies, and offered their services to convey our baggage to the limits of the *Gorwál* district, at a very reasonable rate. We were happy in the opportunity of forming an arrangement that would make us independent of the precarious assistance to which we had daily to [illegible] and we entertained as many as we thought would be necessary. As the *Jemadár* had remained behind at *Panhal* for the purpose of bringing up part of our baggage, which had not reached that place when we marched from it, we determined to wait his arrival, that we might proceed with all our baggage. But, next morning, we were surprised to find the village entirely deserted, owing to the arrival [illegible] with another letter from SHIE [illegible] HARSHAN, the [illegible] to the *Jemadár*. Most of the [illegible] being absent, we sent for the messengers; one of whom [illegible] respecting the object of their message, replied, [illegible] manner, that he [illegible] with the *Jemadár*, [illegible] he had for us was [illegible] in the orders [illegible] from his master to bring us [illegible] HARSHAN [illegible] explained [illegible] of the letter, [illegible] of *Srinagar* [illegible]

INDEPENDENT [illegible] reason to think would [illegible] by complying with his [illegible], we were so far advanced [illegible] it would have been extremely inconvenient to [illegible] determined to halt this day [illegible] for the conveyance of our baggage [illegible] *Sáhis*, none of the inhabitants durst afford us [illegible]

[illegible]ph, THERM. 87. Our friend the *Je*[illegible] not having yet arrived, though we heard from his son, who joined us the preceding evening, that he was still employed in efforts to bring up our baggage; we packed up as many of the most necessary articles as our private servants could convey, and proceeded on our march, leaving a second division of our baggage, under charge of the two *Chobdars* [illegible] *Sepahis*, who continued to exert their prohibitory authority. We took up our quarters under a small tree, opposite to *Sooraghat*, a village situated on the bank of a river called *Chubbel*[illegible] [illegible] our baggage [illegible]

This evening we *Jemadar* [illegible] ing the [illegible] of our baggage, and accompanied by the *Chobdars* and *Sepahis*, who [illegible] strictly, as far as in their lay, his [illegible] directions [illegible]

Our friend the *Jemadar*, with a countenance expressive of his mind, confirmed the unwelcome tidings of his own recall. In delivering up the property, he was [illegible] he expressed his sorrow and regret [illegible] circumstances that had occurred; but said [illegible] "I am like you, a soldier, the servant of a government, and bound to obey the instructions [illegible] without [illegible] their conduct [illegible] to return [illegible] though they [illegible] refuse com[illegible] [illegible] and punishment. I consider it peculiarly unfortunate that [illegible] occurred, on the eve of [illegible] I hope every [illegible] to conduct you with comfort and satisfaction [illegible] but as this [illegible] gave full credit to his words, [illegible] and his conduct

[illegible]

tenance pourtrayed the [illegible] of honesty and frankness. On taking leave of him, we made him a present, which probably exceeded his expectations, but was very inadequate to the services he had rendered us: for, without his and his sons assistance, we should have had but very indifferent fare, during our journey; all the other *Gurhâlî Sipâhîs* being more intent on plundering the villagers, than providing for our wants. [illegible] whatever hour we arrived at the ground [illegible] immediately set off in search of kids or fowls; and was frequently [illegible] all the villages, for [illegible] were certain, [illegible] without some [illegible] in the [illegible] midnight. [illegible] expectation of a reward; [illegible] in the character of the father and [illegible] *Gurhâlî Sipâhîs* [illegible] and [illegible] themselves into [illegible] without doing [illegible] any material [illegible], these [illegible] people kept [illegible] good [illegible] without extorting any [illegible] men, we perform[illegible] the only instances we met with [illegible] where [illegible] was cheerfully [illegible] and [illegible] unmitigated by any mercenary or self [illegible].

[illegible]th. [illegible] set in [illegible] heavy rain. [illegible] of our march, we had taken [illegible] get a glimpse of our own *Sipâhîs*, eight of the people, [illegible] before, with the *Jema-*

dár. To these, and the four who had come with us from *Jósimath*, we committed the articles most essential to our comfort; and, leaving the remainder of our baggage, proceeded along the banks of the *Chupáli*, and over an ascent called *Sancot-Ghát*, through a forest of *Atís*, *Pángar* and oak, to the village of *Sancót*, a village of forty or fifty houses, beautifully situated on the top of a gentle eminence, in the midst of a circular table ledge, about one mile in diameter. Lat. 30° 10′ 16″. The inhabitants were friendly, and came forward with supplies of every kind, on moderate terms.

The lands in the vicinity of the village, and the sides of the hill, were richly cultivated; producing different kinds of grain. It belongs to the *Budhár Perganah*, which was formerly under the charge of Móhen-Sinh, the *Déwán* of the Raja, and was particularly famed for the fertility of its soil. A direct intercourse was, at one time, carried on with the *Butiyas*, who came hither, to purchase grain, which they found cheaper, and in greater abundance, than at most of the other markets. In exchange for it, they brought the produce and manufactures of their own country, but principally wool, made up in small skeins called *Cérias*, and some of the inhabitants at this place still gain a subsistence, by the manufacture of it into coarse *Panc'his*. (blankets.)

A great many of the inhabitants were afflicted with large tumors in the neck, which they ascribe to the qualities of the water; but there are no snowy mountains in the neighbourhood, nor would it appear that any of these springs or rivulets proceed, or derive increase, from any hills of that description.

11th. Thm. 85. Heavy rain early in the morning. Marched to *Culsári*, a village situated on the north-east side of the *Pindar* river, be-

in the center of a square, at the angles of which are several inferior temples, in a very dilapidated state.

The idols assembled here, compose a large proportion of the *Hindu* pantheon: the most conspicuous [illegible], Bhawani, Ganesa and Vishnu. The [illegible] of the *Gounaché* [illegible] across which, a bar[illegible] up the stream, [illegible] finds a passage [illegible] sufficiently deep for the [illegible] different kinds [illegible] by the *Brahmins* and *Fakirs*. [illegible] fair; and [illegible] The vil[illegible] inhabited [illegible] *Gosains*; bu[illegible] charge [illegible] banks [illegible] *Vihára* [illegible] a place [illegible] ascended [illegible] the summit, [illegible] temple [illegible] ing [illegible] by the passing [illegible] satisfac[illegible] the devotees whose [illegible] tures are distinguished [illegible] and can [illegible] never more inclined [illegible]

sions. The hill people regard these places as sacred, and never fail to show their respects, by a reverential obeisance. A short distance beyond this *Dévata* is a *Chabiten*, which denotes the boundaries of the *Gerwál* and *Cemaún* districts. As we proceeded, the road became wider and better and the prospects [illegible] on every side.

Our feelings were [illegible] the scene, and we experienced a [illegible] to wi[illegible] strangers. Our [illegible] now relieved from anxiety, [illegible] the idea of having escaped [illegible] we contemplated with satisfaction [illegible] stations, no doubt, [illegible] with a straight [illegible] valley, [illegible] bounded by [illegible] peaks; but, taking an extensive [illegible] undulations, was terminated [illegible] miles. The contrast of the two [illegible] was remarkable [illegible] disgraced. The hills of *Cemaún* appear to [illegible] acclivity, [illegible] the soil is of [illegible] verdure and extensive [illegible] divides [illegible] tolerably spacious, which the hand of [illegible] has rendered fertile. The cultivation is here extended, and carried higher up the mountains than in *Gerwál*, while the [illegible] dispersed along the foot of the hills [illegible] greater. So apparent is this difference that we could not help stopping every now and then, to remark [illegible] each other in the varied landscape [illegible] and back [illegible] dreamier, we arrived at the village of *Gul*[illegible] belonging to *Chaidín* and part of *Gerwál*. The system of [illegible] the villages bordering on

the frontier is still maintained, although it originated during the time of the Rajas, and was established for the mutual security of the boundaries. From these villeges indemnification was sought, from the adverse party, for any predatory acts of aggression, but we may conceive the institution to have been [illegible] sound policy; for, while the [illegible] the adjacent places were not less [illegible] the demand [illegible] was not likely to have been made [illegible] two parties, [illegible] check against any [illegible]

[illegible] The [illegible] the morning set in [illegible] heavy [illegible] We [illegible] resumed our march, and arrived at *Dhalah* village, containing five or six houses, [illegible] of which, [illegible] left far behind, we took up our [illegible] the night. [illegible]

On this day's [illegible] we [illegible] viz. [illegible] where the weir was [illegible] that they were [illegible] breadth and three in [illegible] though the stream was equally violent, [illegible] therefore, [illegible] rock, six or eight feet high, in the *Causila*, the [illegible] which was also [illegible] but the current so strong that it was [illegible] difficult to [illegible] between the [illegible] and this river. We [illegible] *Chhi* [illegible] two hundred feet above the [illegible] whence, in half an [illegible] called *Ra* [illegible] *Nag-Nag*. It is a [illegible] of stone, [illegible] feet square, supplied with [illegible] The bottom of it is a small [illegible] feet square, supplied with

water from a spring; and on each side is a small verandah or recess. BERRAM DEO is said to have been a very powerful Raja, who resided formerly at the town of *Baidya Nath*. Wherever he sat down to his meals, the water from this spring was [illegible] by a chain of servants, who were constantly [illegible] for that purpose. This [illegible] of the water, which [illegible] although its appearance [illegible] nothing, nor [illegible] an idea of its purity.

Near the place where we stayed we [illegible] by the [illegible] of Bura [illegible], the [illegible] which [illegible] by Bhai Nand Singh [illegible] who had [illegible] Sikhs [illegible] but the Sikhs [illegible] to [illegible] the following [illegible]

[illegible] This [illegible] which [illegible] desiring [illegible] what [illegible] have [illegible] to be [illegible]

This [illegible] disappointment [illegible] not only a great de[illegible] several articles, which we [illegible] from the

idea of being able to obtain them better at the *Canáõu* capital. Besides these, two very great objections offered to the route pointed out by *Cas-pár*; the first was the badness of the road, which our information led us to suppose was infinitely worse than the one we wished to pursue; the second was that we expected to find the baggage bullocks, which we had left at *Haridwár* awaiting our arrival at *Rudrapúr*.

As the *Sibodár* still persisted, we thought it allowable to meeting by a route which would lead us through the [illegible] of *Alwar*, it became necessary [illegible] reference to the government [illegible] Wear accordingly despatched another letter, [illegible] request for permission to [illegible] through [illegible] the argument which [illegible] compliance; concluding however with expressing [illegible] granting, that should prove insurmountable [illegible] pleased to appoint some other route towards *Rudrapúr*, [illegible] as the place was not [illegible] expected, we suppose [illegible] might be received in [illegible] days [illegible] not come till the evening of the [illegible] teenth [illegible] which [illegible] dispatched by [illegible]. Contrary [illegible] with [illegible] received, and in [illegible] dangerous [illegible] which we [illegible] to find at *Rudrapúr*, awaited us [illegible] *Ganges*. [illegible] as to the route, pointed out to us by [illegible] of *Alwar* being [illegible] removed, we were preparing to proceed [illegible] in the [illegible] notwithstanding the *Sibodár* still [illegible] that, [illegible] the government, we could not [illegible] instant [illegible] should come to hand. The chief's reply, however, having [illegible] us a meeting at *Dhámes*, situated at the [illegible] of three [illegible] from *Alwora*, and it being

still an object of the survey to proceed by the route of *Rudrapur*, we prepared to follow it; and immediately despatched a messenger to conduct our tents and baggage to the *Ghât*, by which we should descend.

[illegible]oth. There was [illegible] March [illegible]. The road lay in great part along the [illegible] of the *Cosi*, [illegible] and the ascent [illegible] small stone benches [illegible] fine spreading trees, affording the [illegible] travellers [illegible] conveniences, [illegible] frequented by the [illegible] who [illegible] comfort and accommodation [illegible] public [illegible] building [illegible] over a spring or clear driver [illegible] is a cistern which contains the water and [illegible] This kind of reservoir [illegible] very useful to the traveller, who may [illegible] (ate).

[illegible] *Mahal*, situated [illegible] nine miles [illegible] wide space of [illegible] year [illegible] spread [illegible] the [illegible] carried round [illegible] the [illegible] the [illegible] of the Raja [illegible] occupied by a *Gurkha* garrison.

[illegible]ust. [illegible] we marched to *Dhâmes*, the place [illegible] with Babu-Sâhi the governor of *Almôra*. [illegible] the top of a [illegible] large recess of

of the mountain, and contains thirty or forty good huts. Lat. 29° 35′ 10″ N.

In the commencement of this day's march, we ascended a hill, whence we had a distinct view of the fort of *Lálmandi* and part of the city of *Almóra*. The former bore S. [illegible] E.; and to the N. E. of it stands the capital, built on the top of a large [illegible] mountain. The houses are much scattered, extending down the side of each [illegible] of it was too [illegible] to enable us [illegible] a more [illegible] of the place. It is said [illegible] populous than [illegible] as also a place of great [illegible]. The inhabitants are chiefly [illegible] or descendants of emigrants from the low lands.

On descending the hill, we arrived at a large stream called the *Tonghari Nadi*, which falls into the *Sarsila*, about a quarter of a mile to the S. S. W. Hence there was [illegible] ascent [illegible] hour, which brought us to the village of [illegible] principally by *Pátans* or [illegible] women. Above the town [illegible] the mountain stands [illegible] apparently very ancient [illegible] to Adi[illegible]. It is built [illegible] by fifty-one [illegible] pyramidical temples, which [illegible] for the reception of [illegible] and most of the [illegible] from [illegible] the principal temple [illegible] been built [illegible]. On a small [illegible] in the month of *Pausha*. From [illegible] appears directly opposite, bearing [illegible]

and. Tuesday. [illegible] Bhim Sah, who had left *Almóra* at ten o'clock in the [illegible] but a heavy fall of

rain, and the consequent swelling of the *Causila*, which he had to cross, retarded his progress, so much, that he did not reach our encampment till five o'clock. He is a tall, stout, good looking man, about sixty years of age; although from his healthy appearance, he might be supposed at least ten years younger. His manners are affable and conciliatory; he talks the [illegible] fluently well [illegible] he has a quick mode of expression, and a [illegible] speech, which renders it [illegible] difficult at times to comprehend him. He is [illegible] brother of [illegible] and cousin to the young Raja of [illegible]. About the time [illegible] on some [illegible] he [illegible] to entertain a [illegible] considered, [illegible] as a [illegible] of universal [illegible] mechanics, in the practical [illegible] most of his [illegible].

[illegible] the [illegible] gained in his [illegible] young Raja's [illegible] in his [illegible] appo[illegible]

[illegible] Marquis [illegible], at first over [illegible] good water courses; and the [illegible] descent, to *Beghar G'hát* on the banks of the [illegible]. The [illegible] twenty-five or thirty yards [illegible] being no ford, we were detained for a con[illegible] from the neighbouring

village, *Tumbis* or *Tumbehs*, which are large gourds,* by means of which the passage is effected. Three or four of these are fastened to a string, and tied round the waist of the man who serves as a guide: a string of the same kind is attached to the passenger, to prevent his sinking, in case of accident. But no personal exertions are required on his part, as he has merely to grasp the bandages of the guide, who, being an expert swimmer, conveys him to the opposite shore. The baggage was transported across on rafts, and the number of guards was proportioned to the weight of the baggage. [illegible] only large or lois, and as very few of our people [illegible] assistance, the passage was [illegible] dous, [illegible] which of our people or baggage had [illegible].

24th. Thermometer [illegible] Marched [illegible] village [illegible] about three hundred feet above the [illegible] inhabited by *Fatens* or dancing women. Lat. [illegible].

The road was sufficiently good [illegible] the perpendicular, which gave the distance [illegible].

25th. [illegible] Marched to *Bhim* [illegible] where [illegible] in the enclosure of a temple dedicated [illegible] the above name.

On this day's [illegible] encounter small [illegible] surrounding trees, [illegible] their labours so nearly [illegible] they expressed their satisfaction, by [illegible] making

* *Cucurbita Lagenaria*

at the same time a vow, never to set foot again within these mountainous regions.

On a small hill, to the south [illegible] is a *Gurchálí* fort, called *Chirata Ghari*, the commandant of which paid us a visit, in the evening, and relieved our [illegible] by a party from his own garrison.

[illegible] village containing thirty [illegible] fort, scattered [illegible] season of the [illegible] Bhotiás, who have formed a small colony in these forests, [illegible] goods and passengers on their way [illegible] merchandise for sale, [illegible] provisions.

[illegible] Sinh, [illegible] government [illegible] at this [illegible], and, unknown [illegible] year, he ordered [illegible] examination. We expected [illegible] *Hardwár*, but the heavy [illegible] the road [illegible] would be unable to travel [illegible] to bring up our horses without delay, [illegible] us at *Hardwár* with all practicable expedition.

We were encamped in a small grove, near the village, which is placed on the west banks of the *Baigal* river. On the opposite side is *Rúgiapúr*, a town of considerable extent, belonging to the district of *Murádabád*.

We halted on the twenty-eighth and [illegible] to wait for our horses, and for some of our people who, from lameness, were still behind. Therm. on the 28th, [illegible]

On the 30th we marched to *Sugarh*, and on the 1st of July attained the end of our journey at *Bareli*.

APPENDIX.

IN the [illegible] *Researches*, [illegible] in [illegible] of *Wale's* [illegible] mentions [illegible] seen being [illegible] fer it [illegible] the [illegible] of a friend on [illegible] them to the case of [illegible] to be a [illegible] me years [illegible] and [illegible]

[illegible]

[illegible]

[illegible]

A [illegible] Mr. [illegible], into the

botanic garden at *Calcutta*, where it thrives luxuriantly, and is in fruit most part of the year.

Stems erect, from six to eighteen inches [illegible] at top, jointed, and smooth. [illegible] shoots [illegible] in abundance from the top of the root, and lower [illegible] the plant is quickly propagated [illegible]

[illegible] alternate, [illegible] lower [illegible], the upper [illegible] subsessile, the lower broad [illegible] petiole [illegible] smooth on [illegible]

Ament [illegible] very minute, [illegible]

MENDED
2009

23-10-3

ASIATICK SOCIETY.

Colonel John Gordon,
John Borthwick Gilchrist, L. L. D.
Francis Gladwin, Esq.
[illegible] Goldingham, Esq.
R. T. Goodwin, Esq.
F. D. Gordon, Esq.
Lieut. Col. H. M. Gordon,
Thomas [illegible]
Charles Grant, Esq.
James Grant, Esq.
William Grant, Esq.

Lieut. Col. Henry Hardinge,
Alexander Hamilton, Esq.
Capt. W. Hamilton,
Lieut. Col. Thomas Hardyman,
[illegible] Hare, Esq. M. D.
[illegible] Hodges, Esq.
Francis [illegible], Esq.
[illegible] J. Hope,
W. H. W. Hewitt, Esq.
Benjamin [illegible] D.
W. [illegible], Esq.
Henry Hodgson, [illegible]
[illegible]
[illegible]
Colonel [illegible]
[illegible], Esq.
[illegible]
[illegible]
[illegible], Esq.
[illegible]
[illegible] Kelly, Esq.
Sir John [illegible], Bart.
Richard Kennaway, Esq.
Colonel W. Kirkpatrick
Colonel Alexander [illegible]
Major William Lambton,

Thomas Law, Esq.
Reverend Francis Leo, A. M.
R. Leay, Esq.
J. C. Leyden, M. D.
Reverend P. Limrick,
Charles Lloyd, Esq.
Lieut. Col. Herbert Lloyd,
Lieutenant A. [illegible]
[illegible]
[illegible] Esq.
Major [illegible]
Lieutenant [illegible]
[illegible] Macnaghten, Esq.
Sir [illegible] K.
Colonel [illegible] Macpherson,
John Macpherson, Bart.
Brig. Gen. John [illegible]
Sir Charles W. [illegible]
William Marsden, Esq.
[illegible] Colonel [illegible]
[illegible] J. Maxwell,
Graeme Mercer, Esq.
Major Edward Moor, F. R. S.
[illegible]
Captain [illegible] Morrison,
[illegible] Mosley,
[illegible] D.
[illegible]
[illegible], Esq.
[illegible] Esq.
[illegible] Frederick North
[illegible] O'Hallorans,
[illegible], Esq.
[illegible], Bart.
Major [illegible]
John Pearce, Esq.
George Parry, Esq.

MEMBERS OF THE ASIATICK SOCIETY.

Colonel William Paterson,
T. D. Porcher, Esq.
Thomas Rabap, Esq.
Thomas Raffles, Esq.
Henry Ramus, Esq.
John Rawlins, Esq.
M. Ricketts, Esq.
Colonel R. E. Roberts,
Captain Thomas Robertson,
George Robinson, Esq.
John Rogers, Esq.
James Rosa, Esq.
[illegible] W. Roxburgh, M. D.
Alexander Russell, Esq.
Sir Alexander Russell, Knight,

Henry Sargent, Esq.
Robert Saunders, Esq.
Helenus Scott, Esq.
Deputy Col. Richard Scott,
Thomas Scott, Esq.
Daniel Scton, Esq.
J. W. Sheer, Esq.
[illegible] Shoolbred,
George [illegible], Esq.
Peter Speke, Esq.
Sir George Staunton, Bart.
Major Charles Stewart,
Captain [illegible],
[illegible]
Sir [illegible], Knight,

George Swinton, Esq.
Major B. [illegible]ham,
Captain T. [illegible]
Captain J. W. Taylor,
Dr. J. Taylor,
Right Honble Lord Teignmouth,
Reverend William Tennant,
Captain [illegible] Thompson,
Isaac Tinling, Esq.
Henry Trail, Esq.
Lt. Col. G. Tucker, Esq.
M. H. Turnbull, Esq.
R. Tytler, M. D.

Lord Viscount Valentia,

Captain John Warren,
Major Francis Wilford,
Charles Wilkins, Esq.
John Lloyd Williams, Esq.
H. H. Wilson, Esq.

Captain J. Young,

John Zoffany, Esq.

Honorary Members.

M. Carpentier de Cossigny,
Reverend D. John,
Reverend Thomas Maurice,
M. Volney,
Sir William Gosel[illegible], Kt.